National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. Without Concealment---Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

VOLUME X.---NO. 18. NEW-YORK, THURSDAY, SEPTEMBER 27, 1849. WHOLE NUMBER 486.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, BY THE

AMERICAN A. S. SOCIETY,

At 142 Nassau St. New-York.

TERMS—TWO DOLLARS PER ANNUM.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to S. H. Gay, New York.

☞ Donations to the Treasury of the American Anti-Slavery Society may be forwarded to Francis Jackson, Treasurer, at Boston; or S. H. Gay, New-York.

E. NORRIS, PRINTER.

The Southern Press.

From the Charleston (S. C.) Mercury.

Meritorious Conduct on the part of two Negroes.—On Wednesday afternoon, the 15th instant, at the time of high water, an exceedingly clever and interesting little son of the Rev. Mr. Woodward, about eight years of age, accidentally fell from the bridge over one of the creeks of the village of Bluffton. Two Negroes—*Andrew*, belonging to Mr Wigg, and *Joe*, belonging to Gen Hamilton, happening to be in the vicinity, hastened to his rescue. Both unhesitatingly leaped into the water, and *Andrew* fortunately reached the child at the moment he had ceased to struggle, and was sinking to the bottom. He swam with the child to a raft of boards that was floating near by, upon which, aided by *Joe*, he succeeded in placing him in security. This timely assistance, rendered not without some personal danger to the rescuers, and in the course of which was displayed far more presence of mind by *Andrew*, than negroes usually exhibit, has been the means, through Providence, of preserving the *hope* of a family, and of saving to the village one of the most promising and engaging children it contains.

Such actions should never be permitted to pass unrecorded, that they may stand forward as a warning to the fanatics of the North; for whilst the slave States of the Union continue to produce negroes, willing thus freely, to venture their lives in behalf of their masters, they possess an argument, pro-slavery, stronger than any that can be urged against it; and an element of safety, which in times hereafter may be destined to dispel some of the pseudo philanthropical hopes and visions of Burney, Barrett, Brisbane and Brothers. G.

To the above text from the *Charleston Mercury* we append the following Commentary in various articles from recent Southern papers, which approach it, directly and indirectly, go over it, under it, and on every side of it, and, of course, without intending any such thing, exhibit a true picture of the happy institution in praise of which the *Mercury* tells its story. The first article from the *Lincolnton (S. C.) Republican*, is the only one which refers intentionally to that in the Charleston paper, and, considering the object of both relators, is in ludicrous contrast to it.

How creditable to the South does the above contrast with the following painful incident which, about three years since, occurred on the West Branch of the Susquehanna, whilst the editor of this paper was sojourning in Pennsylvania:

A little boy, not four years old, the pride of fond parents, slipped away from his attendant, fell into the canal, and was drowned, in sight of a big negro who was lounging on a bridge not far off, and who, instead of flying to the assistance of the poor little fellow struggling in the water for his life, leisurely walked off to a den of *free negroes* and there related the occurrence. Some little time thereafter, when many sympathizing friends were in search of the lost child whose fate was not yet certainly known to any of his own race, a negro passing said, with much unconcern, that the boy must be in the canal; for "*a colored man*," on coming to their hut a little while before, had said that he had just seen what he took to be a *white* child struggle in the water and finally sink; but that he "*felt no concern about it.*"

Comment is unnecessary. The truth is, no two distinct races of people can occupy the same country upon terms of equality, without producing loathing and disgust on the one side, and the most deadly hatred on the other. A rabbit and a skunk cannot comfortably occupy the same hole; nor can two distinct races of mankind enjoy the same political privileges while dwelling together, unless they amalgamate which, as regards the whites and negroes, is too revolting to contemplate. Nothing but the domestic institution of servitude in the South, renders the existence of the African race at all supportable in the United States.

Ed. Carolina (Lincolnton) Republican.

A a public meeting held at Gallatin, Copiah Co. Miss. on the 20th of August last, the following Resolutions in relation to free negroes were adopted. We copy *verbatim*:

Whereas, in the course of events, whether providential, political or accidental, it is not for us to inquire, but which are now beyond our control there are fifteen of the United States where negro Slavery exists, and fifteen where it is excluded. In the former, which from climate are better adapted to the habits and disposition of the colored races than the latter, there are not only a great number of negroes held to what is called "involuntary service," whose every reasonable want is supplied by kind considerate masters and mistresses, and every care taken of them when afflicted and old; but also, a number of free negroes and mulattoes amounting to about a quarter of a million, scattered irregularly over the whole fifteen slave States, preferring to take their chances for thrift of livelihood in those States among the slaves, though assuming a superiority over them—to that of seeking their fortunes in the free States among the free persons of color there, where they would be on terms of equality; and where not a few of the white race manifest a zeal worthy of a better cause, for the emancipation of all the slaves: Whereas, these free negroes and mulattoes dispersed as they are, throughout the whole South, from their habits which for the most part are idle, dissipated and depraved, exert a most pernicious influence on the slaves by engendering in them a spirit of discontent and insubordination, and even of insurrection. In many instances free negroes intermarry with slaves, and as the offspring are slaves, much dissatisfaction is felt by both sides; the slaves frequently escape from their owner, and by means of a well organized agency are spirited into the free States, and perhaps into the British Colonies: Whereas, in the times of great excitement between the North and South on the subject of our peculiar institutions—these free negroes and mulattoes may be most conveniently and successfully employed as agents through whom to disseminate principles antagonistical to those institutions, and perhaps to become conspicuous actors in scenes not to be contemplated without horror; And whereas, also, notwithstanding the stringent statuary provisions of our State in relation to slaves, free negroes and mulattoes, enacted from time to time, a practice so loose, seems now to prevail as to render some of these provisions almost nugatory, and to call for further and more stringent legislation.

Therefore, be it

Resolved, That as the sense of this meeting, it will be the duty of our State legislature at its next session, to take such action on this subject as will be most effectual and immediate in the removal of every person or persons coming under the name of "free negro" or "free mulatto," without exception, from this State. To this end, the Sheriff of each county should be required to give bond with security in a certain penalty conditioned for his removing all free negroes from his county in a limited period. The county assessor also to give bond and security conditioned for his furnishing the Sheriff and District Attorney with a correct list of all free negroes in his county and their places of residence.

Resolved, That if emancipation from involuntary service be so desirable as they represent it to the slaves here, who otherwise would be contented and happy, no injustice or injury can result to them from causing them to find a home where all are free, and where their example *cannot make others unhappy*.

Resolved, That it is highly impolitic for owners of slaves to permit them to hire their own time, for any period whatever, as thereby they are thrown together *with unprincipled persons, whose evil example and habits cannot fail to have an unfavorable influence upon their characters*. Therefore, this subject should also engage the attention of the legislature.

Resolved That the law relating to "slaves, free negroes and mulattoes," should be so amended, *as absolutely and unconditionally to prevent slaves from selling or bartering any commodity or article, whatever, whether the product of the soil or of labor, thereby effectually preventing their raising cotton, corn, potatoes, peaches, mellons, pigs, poultry, &c. for sale under any pretences whatever.*

Resolved, That inasmuch as circumstances have *rendered it impolitic for slaves to be taught to read in this State*, and without some degree of learning the doctrines of the Bible cannot be profitably taught, *it is highly improper for slaves to congregate for the purpose of holding meetings, except where a regular authorized clergyman, or clergymen attends and superintends or performs the services.*

Resolved, That the interests of slaveholders, and the happiness of slaves, would be greatly advanced, if all the labor performed by the slave was for the benefit of his master, as thereby the master would be more faithfully served, and he, by his enhanced means, would not only be enabled to bestow these extra comforts, as regards food and raiment, but a sense of duty would not fail to prompt him to bestow them cheerfully; and if the slave was inclined to be religious, the master thus served, would feel it his duty to afford proper opportunity for hearing preaching by competent ministers, or instruct him himself. [!!!!] This sense of mutual benefit could scarcely fail to produce corresponding contentment and happiness in both [!!!]

Resolved, That it be hereby recommended to the citizens of all the counties in this State, who may not have already done so, to obtain such an expression of the public sentiment on these subjects previous to the meeting of the legislature, as will fully indicate the course to be pursued by that body in the premises.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretaries, and published in the *Mississippian* and *Southron*, with a request that they be copied by the press in the State generally.

When on motion of Capt. C. B. N. Rice, the Convention adjourned *sine die*.

S. J. MOREHEAD, *Chm'n*.

H. B. Mayes, J. M. Stagg, } *Secretaries.*

From the Natchez (Miss.) Semi-Weekly Courier.

Free Negroes.—Public Sentiment.—The citizens of Jackson have recently been compelled to adopt stringent measures towards the free blacks residing at the State capital. The conduct of these freed blacks has ever, and will ever continue to be, a source of injury and annoyance to every slave community wherein they are permitted to reside. We speak this in a general sense, for there are exceptions to it particularly so in Natchez. Free negroes, from their habits, position, and shrewdness, have done more to render slaves idle, dissipated, worthless and insubordinate, than all other causes put together. But for the example of these free blacks the citizens of Jackson county would not have been put to the trouble of taking steps to prevent the owners of slaves from allowing them to live in their own time, permitting measures in progress for the banishment of free negroes from that city. Whatever punishment may be put upon the latter class of persons, will not arouse any feeling of sympathy. It will be solely attributable to their own misconduct, and to it alone.

There is a sentiment of dislike to the free negro population springing up all over the South. We do not wonder at the growth of this feeling. That it should have slumbered so long is the only matter of wonder, and the indulgence thus extended to that class of our population, is the most striking exhibition of liberality ever exhibited by any people on earth to a class of beings entirely helpless to protect themselves, and dangerous and injurious because of the inherent vices and weaknesses of their natures.

We are of opinion that the time is not far distant when the people of the Southern States will find it necessary to expel the whole of this free negro population from within their borders. There are about two hundred and fifty thousand free negroes in the slave States. At the lowest possible average this two hundred and fifty thousand corrupt, debauch, and render worse than worthless two hundred and fifty thousand slaves—making a grand total of half a million. By expelling the free blacks from the slave States two important things would be accomplished: our slave population would be removed from dangerous associations, and a full measure of retributive justice would be meted out to the fanatics of the North. The negroes in the free States are now almost an intolerable nuisance to the white population. They fill the alms houses, the prisons, the alleys of the large cities, they swarm in the "black slums," are willing instruments in all depredations, are useless as a class, worthless as individuals, and are an annoyance to all around whom they live. Throw a quarter of a million more of such a population upon them, and the cry of Northern fanaticism would soon be choked by the noxious black flood that would pour in and overwhelm them. The cry of "no more slave territory" would be changed almost instanter to "take as much slave territory as you please—do as you please—act as you please—only for mercy's sake don't send any more black hordes upon us!" That such an effect upon the Northern people would result from the expulsion of the free blacks from all of the slaves States, no rational and intelligent man can doubt.

That the deportation of the free blacks of the South would, in some cases, injure worthy people of that class there can be no doubt. But as the poet sung, "all partial evil is universal good," and most general laws operate harshly upon some individuals. A special act might reach the cases incidentally referred to, while the general law could move on efficiently and systematically.

Extract from a recent pamphlet by S. T. Chapman of South Carolina, intended to show the evil effect of permitting slaves to engage in mechanic arts, but exhibiting also, in a striking light, the influence of Slavery upon industry generally, and therefore upon the prosperity of a State:

"Now, what is the effect of throwing *Negro labor* into competition with *white in the Mechanic arts?* Let us look at this question calmly and dispassionately—in a spirit of mutual forbearance and dependence. In the first place, not one Negro in ten ever serves a regular apprenticeship to his trade, and *nineteen* out of twenty are incapable of arriving at any degree of perfection, even if they enjoyed the most ample opportunities of instruction. In the next place, *the Negro is seldom required to pay his master more than from fifteen to thirty dollars per month, and can therefore work for wages upon which a respectable Mechanic cannot afford to live much less to support and educate his family.* Hence we have nominally low prices, but lose more in waste of time and the miserable quality of the work than we gain by a system which *oppresses the worthy and industrious*, and which wholly prevents that competition and spirit of improvement which is doing so much for the country at large. Is it not apparently *wrong, then, to press this class of labor* upon the community, especially in the character of Master Workmen?

We *know that the Owners of Negro Mechanics contend*, with much *plausibility*, that they have a right to employ their own property in such a way as to yield the most profitable return. Their *abstract* right we will not dispute. The principle may be correct, but *its application very erroneous.* A man has a *right* to dispose of his own *house* as he may see proper; yet, if that house be located in a city, where the burning of it might endanger the lives and property of others, the law will punish him as an offender for applying the torch; no less than if he were a professional incendiary. Men owe something to the community as well as to themselves, and if the exercise of their *abstract rights* should tend *to oppress, to beggar, or degrade their fellow men*, a wise discretion and a sound morality should prompt them to exercise those rights with becoming prudence and foresight.

The great evil resulting from the *competition of Negro with White labor*, in the Mechanic arts, is likely to fall upon the masters themselves, and upon the institution in which we are all so deeply interested. *This competition blends the pursuits of the classes*—it breaks down the dividing barrier which Slavery has wisely instituted between the races—it slackens the cords which bind the Negro in his proper place—it makes him, to some extent equal to the white man: it leaves him a slave only in name—it produces insubordination, and imparts a spirit which too often tempts him into mischief at home, or leads him to abscond to the free States. I need not waste your time in rehearsing instances to prove the correctness of these positions. Our own city has afforded one or two memorable examples within the year, and no candid man will pretend to deny that a large proportion of the irregularities among our slave population, at the present time, proceeds from this very cause; and it is not less startling than true, that the boldness and impertinence of this class keep full pace with their increase in numbers. It was in this way that the ancient Helots became free, and we have no reason to suppose that in our day, similar causes will not produce like effects.

A man has an *abstract right*, we are told, to make his Negro a mechanic. *Has he not the same right to make him a lawyer, a physician, or a merchant?* The law wisely prohibits his being made a printer or an editor, because it is presumed that, in that capacity, he might do mischief. Is not the danger infinitely greater where *the trades are all thrown open to this class!* Is it not apparent, to every reflecting man that the workshop is one of the very best schools in which a man of native powers of intellect can be placed. It is a part of a mechanic's business to exercise the brain as well as the hands.

He is not only taught to think, but to combine his thoughts, with the same compactness and taste that he combines the various parts of the complicated machinery which is the produce of his skill and ingenuity. Our laws provide that Negroes shall not be educated. We exclude them, very properly, from the use of books, and yet allow them to enter a school which quickens their sagacity and sharpens their wits, and prepares them for mischief infinitely more certainly and more thoroughly than could the best college in the land. The letter of the law is complied with, while its spirit is daily and hourly grossly violated.

But why should the Mechanic alone be singled out of society for *this degradation?* What crime has he committed that not only *the Negro* but the very felon in your Penitentiary should be made *a competitor with him, for the bread which is necessary to sustain the existence of his wife and children?* Is the prime curse to fall only on those who "toil without ceasing," and who contribute so much to the real and substantial prosperity of the country? If this is the cause, is it any wonder that the Mechanic arts have been depressed at the South? Is it any wonder that Mechanics sometimes become disheartened and dissipated? Is it any wonder that they sometimes desert their business to lead abandoned and dissolute lives? Theirs is indeed a hard fate, and we ought all to remember the weakness of our common nature.

Still there should be no conflict between labor and capital; between the Mechanic and the Slaveholder. They are as necessary to each other as the sun and the rain to vegetation. It is the interest of both that the Negroes of the country should be gradually withdrawn from competition in Mechanic pursuits. Let there be no collision—no conflict. The potent influence of reason and interest will accomplish the work, it the Mechanics are only true to themselves individually and as a class. No restrictions are necessary to effect the great reform. The silent, steady and consistent *influence of an organization*, such as the one now before me, cannot fail to correct public sentiment on a subject of such grave import.

From the Louisville, (Ky) Daily Chronicle.

Its Practical Effects.—We alluded a few days since to the effects of the late Emancipation movement upon the slaves, and the insubordination which is painfully manifest amongst them. The following article from the *Elizabethtown Register*, embodies various instances in which slaves have lately attempted to make their escape. Besides these, there are many which the *Register* does not notice. Several instances of rapes, burnings, &c. might also be given, one of which is given in a separate paragraph in the *Register*; but enough is here given to show that the slave question has already inflicted severe injury upon this species of property. Here is the article from the *Register*:

"Practical Effects of the late Emancipation Movement.—Since the last election some nine or ten different negroes have attempted to escape from their masters in this county. During the progress of the Camp Meeting at the head of Rough creek, two negroes ran off from that vicinity, but whether they were apprehended or not, we have not been able to learn. On last Sunday week, four others started from this neighborhood, belonging to Messrs. S. V. Leedom, Thos. M. Swan, Robt. Kennedy, and G. W. Strickler. The one belonging to Mr. Leedom was apprehended by Mr. S. Irwin, and this so alarmed the others, that they returned home. Three others, belonging to Mr. Guthrie, and Mr. Young, of Westpoint, started on the same day. They were overtaken near Louisville, and one of them, who was armed with a shot-gun, threatened to shoot the pursuing party, if they attempted to take them, and was in the act of firing when he was shot by Mr. Applegate. The shot struck him in the face, and wounded him so severely, that his recovery is very doubtful. The three negroes were then apprehended without further difficulty.

"We advise masters to keep a sharp look-out over their slaves, as the late attempt to emancipate the negroes, has dissatisfied them with their condition, and numbers will doubtless think of making their escape. Judging from what has lately taken place in this county, there will be more attempts among the negroes in the State to abscond from their masters during the next twelve months, than during a similar period at any former time. If this should be so, we shall of course have to thank those philathropic creatures, who, while they were striving to ameliorate the condition of the slave, forgot that they were injuring the master to an incalculable extent. Although they did not make their movements with a design to the injury of the master, yet the evil growing out of it will be the same as if such had been their intention. These injurious results are just *beginning* to manifest themselves, where they will *end*, time alone can reveal."

From the Richmond (Va.) Enquirer.

Capture of Runaways.—We are indebted to a friend for the following graphic and authentic sketch of the capture of runaway slaves, preceded by a desperate fight. Messrs. Owings and Haynie have won great credit for themselves, and merit the thanks of all slaveholders for their energy and perseverance in pursuing the negroes and preventing their escape to the North:

To the Editors of the Enquirer:

Northumberland Co. Va. Sept. 5, 1849.

"Dear Sirs: I have to communicate to you a desperate attempt of three negro slaves to escape to the Northern States, and their capture by Captains James Owings and Joseph Haynie, after a tedious chase and a desperate and terrible fight, in which Captain Haynie was much hurt and bruised. One of the negroes was drowned and another stabbed. I think that this transaction should be published, in justice to the brave men who pursued and captured the negroes, from a sense of duty which they owed to the community in which they live, they not knowing at the time that there was any reward. It may also teach the people of the North that the sons of old Northumberland are true Virginians, and in their political faith are true to the South. I think that this is one of the noblest and bravest acts that has been done in Virginia for a long time. I will give you the facts as they were stated to me by Captains Owings and Haynie, which I believe to be true: for both of these gentlemen are men of unimpeachable veracity and would not tell a lie for their lives.

On the 3d of September, 1849, Captain Joseph Haynie who lives in the county of Northumberland, on the Chesapeake Bay, five miles below Smith's Point, was going fishing, when he saw a strange negro on the bay shore with a large canoe on the beach. He asked the negro where he was from. He said, from a vessel just up shore two or three miles, and that his Captain was going to load with wood and had given them two or three days to fish. He then asked if there were more. He said, "Yes, two had gone up to a house to get water." Haynie thinking the negro was a suspicious character, started to go to Mr. Sutton's, which is near by, and, as soon as he started, the negro commenced bailing out his canoe. When Haynie got to Sutton's, he sent for Captain Owings. They then had to get their canoe out of a creek, and when they got to the place where Haynie last left the negro, he was gone. They looked in the Bay, and saw the canoe with three negroes, a mile ahead, with wind East, so that they could lay their course around Smith Point. As soon as the negroes passed Smith Point, they kept before the wind up the Virginia shore, until they reached Presley's on the Potomac, when they stood over for the Maryland shore. The sun was now an hour and a half high, and Haynie and Owings had pursued fifteen miles. Haynie proposed that they should pursue further, which was agreed to. They now hauled up, and the wind freshening, they overhauled them on the Maryland side, about two miles from land. The sun was then fifteen minutes high. Captain Owings then ordered the middle one to tie the forward one, and then the after one to tie the middle one, which he appeared to be doing. They then went along side to see if the negroes were secured, and with the intention to tie the other. When he got to them, he said to the negro on the after part of the canoe that he had seen him before; the negro smiled, and said where at. Just then he said, "Men, now is your time;" and he and the negro in the middle of the canoe, as quick as thought, were on Haynie and Owings—the negro in the middle seizing Haynie's gun, and throwing it overboard before he knew it; he thinking that he was fast. The struggle was now for life and death. The negro who made at Haynie, nearly got him overboard at the first onset. The other attacked Owings; he gave him a blow, and fell down in the canoe, and took up a sword cane; the negro now on top, and attempted to take the sword from Owings. Haynie who was down, with the other negro on him, held the negro that was on him with one hand, and took hold of the negro that was on Owings, and pulled him around. Just then Owings gave him a kick, and overboard he went; saying, "By God!" Here the water stopped him. When the negro rose he made for his canoe, which had drifted some distance. He found he could not reach her, and he turned back to Haynie's canoe, and told the other, who was still fighting, to give up, or he would be drowned, for there was a heavy swell, and wind fresh. As soon as the negro gave up, they started to rescue the one overboard. Haynie's canoe had her sail up. He could not go fast with one paddle. He, however, got within five or six yards, before the negro went down to rise no more. They could have saved him if the other negro had given up in time; but he would not until ordered by the one that was drowned, and after he was stabbed three times. It was now dark, and Haynie and Owings thirty miles from home. They fixed up the best they could: for in the fight one of their sail seats was broken up, and they had much water aboard; the negroes having tried to upset the canoe. They then put into Coue river, and arrived at Captain Corwart's at 9 o'clock, and gave up the negroes to Cowart, who carried them to jail, Haynie and Owings being too much fatigued and hurt to proceed. Haynie was much bruised and hurt.

These men ran great danger of being killed and would have been if one of the negroes had not been tied. I think all slaveholders owe those men a debt of gratitude. All will say that theirs was an act of perseverance and bravery which must be admired. These men regretted much and seemed afflicted at the death of the drowned negro; but it had to be done, or they would have lost their lives.

The negroes, after they were put in jail, said that their names were Henry Green and Albert Ringold. The one drowned was named Wm. Cook. They say they are the property of Cochran and James of Richmond, Virginia.

From the Henderson [Texas] Ægis of Truth.

☞ It is believed that an organized band of thieves, depredators, out-laws and murderers, of more formidable strength and greater sagacity than *Murrell's* famous gang, exists, from the State of Missouri to the Rio Grande. The necessity for the infliction of summary and capital punishment upon such characters is deplorable, but the band is too formidable to treat its detected members with customary mercy, or to await the slow process of judicial investigation. Legal measures towards such people would be of little avail, for it appears that a conviction of one of their number is almost impossible, from the fact that they always have a supply of *competent* witnesses to prove, as the elder Weller would say, a "*halibi*," or other action, to show that they are quite innocent and unoffending, but ill-used citizens. We copy the following from the *Texas Ranger*:

Negro Stealers Arrested.—Thomas Short, the individual pursued by Mr. H. C. McIntyte, as far as New Orleans without success, has been arrested at Natchez. When he arrived at the latter place the negro boy told some one that he was stolen, which was communicated to a negro trader, who immediately went to Short and asked him if he wished to sell the boy. Short replied that he did, and would take $750 for him, being the amount he gave. The trader questioned Short very closely, and from his replies was satisfied that he had stolen the negro, or got him by some unfair means. He then went and questioned the boy, who told him that he was stolen. Short was immediately arrested and placed in confinement until the proper authorities could write to this country and learn the facts. When the news reached Brenham, Dr. Weer and Mr. Farrel were despatched to bring Short back. When they reached Natchez, Short, (who had changed his name) pretended at first that he did not know them. Finding, however, that he was to be taken back, he made all acknowledgments. The prisoner reached Brenham last Saturday, was examined before the Magistrate and committed on his own confession. He divulged the names of many citizens living in La Fayette and Houston counties, as being implicated with a large band of robbers and counterfeiters. His brother, Wm. Short, another of the clan, was taken near Brenham about two weeks since, and, report says, was executed according to the direction of *Judge Lynch*. They stated that Absalom Bostwick, who was killed at La Grange, by Gen. Mayfield, was guilty of some of the blackest deeds on record. That he was engaged in establishing a counterfeit apparatus on a large scale in one of the western counties, and that he had laid a plot to have two gentlemen, named Taylor and Ledbetter, living near Round Top, in La Fayette county, assassinated, in order to carry out a grand forgery. If this be the character of Bostwick, which no one doubts who has seen papers and documents that were concealed in his trunk, Gen. Mayfield deserves the thanks of all law-abiding citizens, for ridding the country of such an accomplished villain.

Another of these villains, named McLaughlin, was taken about a week since, and suffered the death of a malefactor near Rutersville. He confessed to crimes of the deepest stain—and he was such an old and hardened offender that there was no hope for him—his prayers, or any others, would be of no avail. He purchased a bible and prayer-book, to be presented to his children, with the request that he wished them to be raised by some honest man.

There is a chain of desperate villains better organized than that of Murrell's, extending from the Rio Grande to Missouri, and the only effectual manner to break them up is for the citizens to commence a war of extermination. We have no doubt but many a lonely traveller has been murdered and robbed by this clan, for it appears that their creed is to do anything for money.

Selections.

THE A. B. C. F. M. AND SLAVERY.

Statement of the Prudential Committee, in relation to the Correspondence with the Cherokee and Choctaw Missions,

It will be remembered that the Prudential Committee submitted to the Board, at its last annual meeting, an unfinished correspondence with the Choctaw and Cherokee Missions, on their relations to the subject of Slavery. As a part of the history of the case, the Committee deem it proper to say that, on the 20th of February last, perceiving that the Christian community had extensively misunderstood their letter to the last named mission, dated June 22, 1848, they published the following brief statement, viz:

"The letter sent by Mr. Treat to the mission had not that authoritative character which some have attributed to it. It expressed *opinions, then* and *still* entertained by the Committee; but not in a form which made those opinions *decisions* or *instructions*. The Committee have given no instructions to the missionaries in relation to Slavery; they say expressly that they address their brethren 'with *suggestions and arguments*.' The distinction between suggestions, opinions, and arguments, on the one hand, and decisions, rules, and instructions on the other, though necessarily familiar to the conductors of missions, seems to have been overlooked by some who have written on this subject. The missions reply to suggestions, if they see cause, by suggestions, to opinions by opinions, and to arguments by arguments. On some subjects this interchange of views has extended through several years, before the opinions of the Committee and their brethren have become perfectly consentaneous; and not unfrequently, as the result of this free correspondence, the sentiments at first entertained on both sides have been modified.

"This distinction is vital to the proper understanding of Mr. Treat's letter to the Choctaw mission; and for want of attention to it very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or the spirit of the two fundamental principles recognized by the Board at Brooklyn, namely, that credible evidence of piety in the only thing to be required for admission into the churches gathered among the heathen; and that missionaries and their churches are the rightful and exclusive judges as to the sufficiency of this evidence. It is believed that foreign missions *cannot* be successfully prosecuted in disregard of these principles, at least by the Congregationalists and Presbyterians of this country; and that such missions are and must be controlled by the free use of suggestions, opinions, and arguments; and those who have the direction of missions must have truth and reason on their side, in order to be successful. Time must also be allowed for the requisite interchange, and for necessary reflection on both sides.

We merely add, that the Committee have never had any intention of '*cutting off*' the Choctaw mission from its connection with the Board. Indeed the last two paragraphs in the 'Special Report of the Prudential Committee on the control to be exercised over missionaries,' laid before the Board in a printed form, and published in the minutes of the last annual meeting, show that nothing of the kind was contemplated. Nor have the Committee preferred any 'charges' against the mission. On the contrary, they would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished confidence in the integrity and faithfulness of these servants of Christ."

In submitting to the last annual meeting the unfinished correspondence which has already been mentioned, the Committee departed from the established usage of the Board. It was their wish (1) to gratify the desire so many felt, to ascertain the precise relation which the Cherokee and Choctaw missions sustain to Slavery, and what opinions those brethren entertain on the general subject; and (2) to give the Board and its patrons an opportunity to understand the sentiments of the Prudential Committee in respect to Slavery, as affecting the missionary enterprise among the heathen; and also the manner in which the Secretaries, under the supervision of the Committee, might be expected to interchange views and impressions with their fellow-laborers in the Gospel of Christ. It was neither the purpose nor the desire of the Committee to obtain any formal action of the Board on the correspondence; as they did not suppose that such action was necessary.

And perhaps the Committee may be allowed to say that a vote, adopting their letter to the Choctaw mission, seems to them not only unnecessary, but of doubtful expediency. It was not written with any such object in view. And in the very nature of the case, there can be no opportunity for amending or improving such a letter, when it comes before the Board for its sanction. It is not a *report*, presented by a Committee in the ordinary routine of business, to be curtailed or simplified, or changed in whatever way may seem best, but a statement of the views of the body from which it emanated, and already sent to those for whom it was intended.

It was the wish and hope of the Committee last year, that the correspondence with both missions might be brought to a close before the present meeting. In this, however, their expectations have been disappointed. Letters have been interchanged with the brethren among the Cherokees, and the points of difference have been gradually disappearing. For reasons which are deemed entirely satisfactory, the Choctaw mission did not reply to the letter of the Committee dated June 22, 1848, until April last. Although the delay on some accounts is to be regretted, still it is manifest that nothing has been lost; on the contrary, time has thus far been a kind and helpful conductor.

The conclusion to which the Committee have come, in regard to the correspondence of the past year is as follows:

1. They submit to the Board the letter from the Choctaw mission already referred to, dated April 14, 1849. Indeed they deem it an action of simple justice to those brethren, that the patrons of the mission should at once be made acquainted with the views therein expressed.

2. The Committee do not think it expedient at present that the correspondence with the Cherokee mission should be laid before the Board. In expressing this opinion, however, they distinctly and fully admit the right of the Board to call for this or any other correspondence, and indeed to institute inquiries into any of the proceedings of the Committee in such manner and form as shall seem best.

As already intimated, it was thought that the peculiarities of the case were such last year that an exception should be made to the usage of the Board; and when the second letter of the Choctaw mission shall have been read, it will be seen to have a special relation to what has gone before, and consequently to fall within this exception. But as regards the letters which have passed between the Missionary House and the brethren among the Cherokees, within the past twelve months, there does not appear to be any sufficient reason for deviating from the ordinary course.

Upon one other point it may be well for the Committee to say a few words. The members of the Choctaw mission have directed their attention very particularly during the past year, to the substitution of free labor for that of slaves. They are anxious to make a change as soon as practicable, not only to gratify a large portion of their friends and patrons, but that they may increase the economy, comfort, and efficiency of their own labors. The Committee have been cordially co-operating with the mission in this matter; but they are sorry to say that they have not succeeded, as yet, in relieving their brethren according to their earnest request. The subject will continue to receive attention, however, and it is hoped and believed that, in some way, free labor will be successfully introduced at an early day. Indeed, a reduction has already been made in the number of slaves hired from year to year at the different stations. And the Committee will say, in conclusion, that it seems to them the mission are willing to do all that can properly be required of them, in existing circumstances, to place *this* question on the desired basis.

Missionary House, August 31, 1849.

Stockbridge, Choctaw Nation, April 14th, 1849.

Rev. S. B. Treat, Cor. Sec. of the A. B. C. F. M.

Rev. and Dear Sir:—Your letter of June 22d, 1848, was duly received, and has been the subject of our prayerful deliberations. We reciprocate the feelings of kindness and confidence expressed in your letter, and shall ever retain a grateful remembrance of your visit among us.

When we first entered on our missionary labors we were young and inexperienced. There were no examples of schools or churches among the south-western Indians, save those of the Moravian brethren at Spring place. The counsel and example of the devoted Gambold were instructive and encouraging. The visit of the beloved Mr. Cornelius, at Brainerd, when one of our number was there, and when our first mission Church was organized, was timely and welcome. The visit of the venerable Dr. Worcester, at Mayhew, in the spring of 1821, was very refreshing. While he was with us, the Mayhew Church was formed, and there he offered the consecrating prayer at the communion table, and administered the bread to the communicants. "This was the last time he assisted in public worship on earth." It is to us a cause of devout gratitude, that we were favored with the counsels and prayers of these devoted men, while laying the corner-stones of the first Indian Churches.

We came to the Choctaws to labor for their conversion and to make our graves with them; expecting to fall in our field of labor, as your missionaries. We have ever had attachments to the American Board, its officers and members, especially to the Secretaries, Treasurers, and Prudential Committee, such as we have felt towards no other persons.—Their oft-repeated expressions of approbation, relative to our labors, have greatly encouraged and strengthened us. We earnestly desire to retain a hold on their affectionate confidence, and on the confidence of the religious community who still dwell in the land which gave us birth, and who sent us to the Choctaws as the messengers of the churches.

But at this late period, we, with the committee, are pressed with peculiar and complicated difficulties on the subject of Slavery. We wish you to feel assured that we have no personal investments to this institution, and that we have ever been deeply impressed with the great evils which mark its character; and of our duty to do all in our power, as servants of the Lord Jesus, to mitigate and remove them. It is a trial of no small magnitude to reside more than a quarter of a century in the midst of such things, and here to train up families of children from the cradle, not knowing how soon we may die and leave them in the midst of all these evils.

For more than five-and-twenty years the evils and the wrongs of Slavery have been the subjects of our anxious and prayerful deliberations. With Mr. Evarts, one of the early Secretaries of the Board, we had repeated personal conversations at different times on this subject; and also an extended correspondence, through him with the Prudential Committee. Long before the present agitation, the subject of Slavery, as it related to our mission, had been discussed and settled, as we then thought, on a scriptural basis. Nor did we receive an intimation from either of the early Secretaries, or from any member of the Prudential Committee, that it had been settled on a wrong basis.

Amid all our cares and labors, the condition of the colored population has not been forgotten; and while our [illegible] other work, we suppose the Choctaw missionaries have done as much as any other missionaries of the Board to promote practical emancipation, and to produce an impression favorable to that object. So well and so favorably were our principles understood, that before leaving Mississippi, the agency of one of the brethren of this mission was solicited by a highly respectable planter of that State, to aid in securing the emancipation of more than twenty slaves, who, in compliance with their own wishes, were liberated and sent to Liberia. We have ever felt it our duty to seek the spiritual good of both masters and servants, and not to interfere with the legal relations they sustain to each other. When, with the consent of the master, we have seen an opportunity of extending a helping hand to the slave, we have ever been ready to embrace it. Since the commencement of our mission we have, by our own direct agency, and in part by the use of our own funds, secured liberty to eight slaves. In common with thousands in the slave country, we regard Slavery as a tremendous evil; one which casts a dark and ominous shadow over the future prospects of the people. Had we consulted our feelings rather than our duty, long ere this we should have fled from it to a land where we could have breathed a freer and more congenial atmosphere. But when we look around on those for whom we are laboring, most of whom are not involved in this evil, and remember that the Saviour hath said, "Go ye into all the world and preach the Gospel to every creature," we dare not leave them; and when we look on those whom we trust the Lord has given us as the seals of our ministry, how can we forsake them? These considerations have kept us at our post. We have not one particle of sympathy for Slavery, except that we may be instrumental of mitigating and removing its evils.

Since receiving your letter, we have endeavored to review this whole subject, and to inquire what more can be done by us to advance the cause of truth and righteousness in this land, and to meet the views expressed in that letter. We have supposed that we accorded with the sentiments advanced in the several Reports of the Board on the subject of Slavery. The one of 1845 so ably and so fully defined and settled the principles on which we were to proceed, that we apprehended no serious embarrassments to our future labors. We entirely accorded with the sentiments expressed in that Report, and especially with the two fundamental principles, as there laid down.

1st. "The ordinances of baptism and the Lord's Supper cannot be scripturally and rightfully denied to those who give credible evidence of piety."

2d. "The missionaries, in connection with the churches which they have gathered, are to be the sole judges of the sufficiency of this evidence."

These have been our principles from the commencement of the mission. The employment of slave labor is one ground of objection to our mode of procedure. By this, it is thought, "we countenance and encourage the system;" that "we make this species of labor more profitable to the owner; at the same time that we put it in his power, if he will, to plead our example to justify or excuse the relation." We have wished, as far as possible, to avoid everything which might seem to sanction this system. Gladly would we have avoided the hiring of slaves, could we have obtained other suitable help. With us it has been a matter of necessity. We apprehend the difficulties with which we have had to struggle in relation to this subject are not generally understood. It is but justice to ourselves that some of them, at least, should be known. 1st. In the first place, the committee at Boston find it much more difficult to send us helpers to perform the *manual labor* of our mission stations than formerly. Twenty years ago we were supplied to a considerable extent with kind, faithful, industrious mechanics and farmers from the Eastern States, who took off the great burden of secular cares and labors from those whose duty it is to preach the Gospel. Now it is rare that such a man is sent to our assistance. A few we have had, and they have been highly esteemed for their work's sake. 2dly. It is much more difficult in our present location than it was on the other side of the Mississippi, to obtain such *free* help as will at all answer our purpose. Since the great openings for laborers and mechanics in the free States and Territories of the West, especially since the com-

mencement of the Mexican war, there have been few free laborers to be obtained; and those have generally been of a character very unsuitable to be employed at a mission station. In order as far as possible to comply with the instructions of the Committee, we have sought for the best free help to be obtained in the country. Some who come to us with fair appearances, have on trial, proved profane, intemperate, dishonest, and licentious. 3dly. Another thing which has greatly increased our embarrassment in relation to this subject has been the peculiar character of our families. Our schools, with one exception, are schools of females; our families consist mostly of females. This renders it extremely difficult, and in some instances altogether inexpedient, to employ native help for our out of door work. We have come near having two of our schools broken up by the improper conduct of our free hired help. We cannot express the deep anxiety which has pressed upon us from this source.

In connection with these facts, we ask the Committee to consider for a moment that some of us have to be absent, on preaching tours to distant congregations, two weeks at a time, leaving our families dependent on such help, with none to oversee or control them but females. We presume those to whom we now appeal would not be willing to leave their own families, if they consisted of from 30 to 50 females, under such protectors; and that they would not wish us to do it if it could be avoided. Our circumstances at different stations, of course, differ very considerably. At some we have suffered more than at others. Oppressed as we have been by these troubles, we have felt compelled in sundry instances to resort to slave labor. And here it may be asked, "Can we procure slave labor of a better character?" We not unfrequently have an opportunity to hire slaves, both men and women, of established character, in whom the community as well as ourselves have confidence. Some of these persons feel it a great privilege to live with us, and several, in consequence of such a residence, have been brought to a saving knowledge of the truth. When we can leave our families with such helpers, we can be absent on tours to preach the Gospel without that distressing solicitude which, under other circumstances, has so often oppressed us. But we should greatly prefer good free help. It would be more efficient, and more desirable in every respect. We have repeatedly and most earnestly solicited a supply of such help. That we have not had it we believe is not the fault of the Committee at Boston; they would have granted our request had it been in their power. We are grateful to the Committee for the efforts now making to supply us, at least in such free help as our necessities require. We shall most gladly second every effort that may be made in this direction.

At the same time we wish the difficulties relating to this subject to be understood and appreciated. There must always be much uncertainty attending help brought a distance of from one to two thousand miles. They may soon become dissatisfied, and either wish to return, or to proceed onward to Texas, or to the golden regions of California. True, they may be bound by contract; but if disposed, as has sometimes been the case, they may annoy us until we are more than willing to release them; and when they leave, months, and sometimes a whole year, may pass away before other free people can be obtained. We hope the efforts now making to secure such help as our necessities require may be more successful than those heretofore made have been.

In this place permit us to state some of our thoughts as to the *amount* of encouragement given to Slavery by the hiring of slaves in the mission. This may be considered in relation to two particulars—the pecuniary gain resulting to the owners, and the moral influence arising from our example.

As respects the first of these, *the pecuniary gain to the slaveholder*, there is undoubtedly some encouragement and support given to Slavery by what we pay for hired slave labor. So far as it goes, it tends to make Slavery profitable. This we would avoid if we could: but we think the encouragement in this way given by us to Slavery is very inconsiderable compared with what is done in other quarters. The small amount paid by us annually for slave labor will bear no comparison with the immense sums paid every year by the Free States, by England, and by the rest of the world for the products of slave labor. Now, so far as profit to the holder is concerned, there can be little difference between the hiring of slaves and the purchasing of what is raised by them of their owners. We think it must be obvious that, should the market for slave products be closed in the Free States and in the other parts of the world, the system could not long survive the measure.

We are aware that those living in the Free States consider it impracticable to dispense with the products of slave labor. If it be so—if it is found impracticable where slavery does not exist, and where free labor is easily obtained, to dispense with the products raised by slaves—how much more impracticable must it be for those living in the midst of Slavery, and where free help is not to be obtained. With us the employment of slave labor and the use of slave products is not a mere matter of convenience, or a calculation of profit and loss. It is a matter of necessity. We have often no other alternative. If we want a horse shod, a slave must do it. If we stop for the night at a public house, a slave must take care of our horse and cook our food. If we want repairs done, or a house built, or land cleared and cultivated, there is often no other one but a slave to do it. To say the least, there is as much *necessity* for the use the slave labor, and of what is produced by the slave, where Slavery exists, as where it does not exist. And we think it will not be contended that, so far as mere profit to the slave owner is concerned, there is any essential difference between the hiring of slaves and the purchasing from the master of what is raised by them.

The thought has occurred to our minds, why we in our necessities should be expected to abstain from everything which may in a small degree add to the profit of Slavery, while the rest of the world, with ample funds, are sustaining it on a vastly larger scale, without fearing rebuke or seeming to apprehend that they are doing wrong.

With the intense interest prevailing in the Free States, in England, and, we may say, throughout the civilized world, in relation to the wrongs of Slavery, we see no prevailing disposition to lay an embargo on the products of slave labor. The cotton, sugar, rice, and tobacco of the Slave States are purchased, as freely now as before the present movement existed. All the materials and means necessary to make slave labor productive and profitable are furnished now as readily by the Free States to slaveholders, for the use of the slave and for the benefit of the master, as they were twenty years ago. We see no tendency in any quarter to operate to any considerable extent against Slavery, by dispensing with the products of slave labor.

This fact has led us to suppose that God has another way of bringing this grievous and oppressive system to an end. We believe the power of the Gospel and of an enlightened public sentiment will be brought to bear upon it until it shall disappear from our otherwise happy land. An evil so enormous cannot long withstand the combined influence which is now brought to bear against it from every part of the world. We look for this great work to be accomplished ultimately by those who are most deeply affected by it, and who can do it more effectually and more safely than it can be done in any other quarter. The great duty devolving on the *Church*, as we think, is to bring the Gospel, with all its kind and heavenly influences, to bear upon those sections of our country where this evil exists. The law of love, if faithfully and affectionately applied, both to masters and servants, must overcome and eradicate all opposing interests.

As relates to the other particular referred to, *the moral influence of our example*, we think it is not what many have supposed it to be. We are not regarded by the people among whom we reside as the advocates and abettors of Slavery. They understand that what we do in the way of employing slaves is done reluctantly and from necessity. We are regarded as opposed to Slavery.

About a year since one of the brethren of the Mission received a letter from a leading man of the nation, in which he says, "You are a Northern man, and meddle yourself too much about the Abolition doctrine, which we condemn. With this doctrine you will divide us up among the Choctaws, and stop the good work of God, by chilling the hearts of the Choctaw Christians." The brother to whom this was addressed has probably employed as much slave labor as any one in the Mission. We think the above ought to be received as conclusive testimony that our general influence and example is not regarded by the people among whom we live as sustaining Slavery.

At the same time that we give these as our deliberate convictions, we are desirous of avoiding even the appearance of evil. We wish, if possible, to give no offence to those whose judgment may differ from our own. We shall most cheerfully employ none but free help, provided it can be obtained; but in cases where free help cannot be obtained, we trust the privilege will be granted us of employing such help as our necessities require, without its being considered as a dereliction of duty.

We would say more in relation to other topics embraced in your letter, but we do not wish unnecessarily to prolong this communication. We have attentively read and considered the letter of our Cherokee brethren, of March 21st, 1848, relating to this subject, and do adopt it as expressing in a clear and condensed manner our main views and principles.

In closing, permit us to request the Committee, our patrons, and friends to bear us on their hearts at a throne of grace, remembering the great responsibility still resting on us as the missionaries of the Lord Jesus Christ to this tribe of red men, and to every class of people among them. "Out of the depths have we cried to thee, O Lord." And we hope he has heard us. We wish to repeat our cordial approbation of the Reports of the Board, and the grateful remembrance of the visits we have received from the Secretaries. And we wish ever to bear in mind our obligations to the Committee under whose patronage we labor, and also to that Church to whose communion we belong, whose standards are based, as we believe, on the Holy Scriptures, and whose discipline we have wished faithfully to exercise in our churches.

We are going to the judgment with responsibilities resting upon us in regard to the Mission and all connected with it, which can be felt in no hearts as in ours, and which can be sustained only by a humble reliance on him who hath said, "Lo, I am with you alway." Wherein we have erred or have been unfaithful may we find mercy, and receive guidance from the Savior as to all that is to come. We do not cease to search the Word of God that we may know what is His good and acceptable and perfect will concerning us in all things, feeling a peculiar obligation to inculcate the great relative duties which pertain to the subject of this letter.

In behalf of the brethren of the Choctaw Mission,
Affectionately and truly yours,
(Signed) C. KINGSBURY, Chairman,
C. C. COPELAND, Clerk.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK, THURSDAY, SEPTEMBER 27, 1849.

Right and Remedy.

It is a maxim of law that where there is a Right there is a Remedy. Where there is a Wrong there is a Redress. However imperfectly this theory may be carried out in the administration of Justice in this world, it unquestionably stands for an Idea in the Divine Mind. There is a Remedy for the recovery of every Right, and there is a Redress for every Wrong, and it is the grand purpose of the Ways of God to Man to teach him what they are, and to show him how Right is to be vindicated and Wrong subdued. Like all other advances in knowledge it is only to be reached through mistake and failure. Man grows wise by trying experiments, though God does not. There is an Absolute Best Way of doing everything, and it is part of the education of the Race to reach after it, if haply they may find it. In Science, this is called Discovery, in Mechanics, Invention, in Morals, Reform. It will hardly be maintained that the progress of Science or Mechanics would have been best promoted by stopping at the lower stages of Discovery or Invention, instead of advancing to the higher,—if Newton had been content with the deductions of the Ptolomæan System or Watt with the speculations of the Marquis of Worcester. And yet very sensible men, as the world goes, seem to think that the most thorough application of Reform may be injurious to the best interests of Morals.

So when a question of Morals becomes complicated with politics, when wickedness has been "organized," as the Rev. Edward Beecher hath happily described the process, into legislative systems, the best way of disentangling the Evil from the Good, and eliminating the one without injury to the other, is that way which strikes most directly at the root of the matter, and which, however startling or apparently impracticable at first, commends itself to the sober thought of the most earnest inquirers as the only all-sufficient one. Half measures only make the knot more intricate by wasted energies and wasted time, and render the task of unloosing it harder and harder. If this is only to be done by cutting it, the sooner this issue is deliberately contemplated and resolutely attempted, the better. They who contrived the Gordian knot of the Constitution, upon the untying of which men are beginning to perceive that the destinies of America depend, did their work so well, with such consummate skill, that it almost seems as it nothing but the conquering sword of an Alexander can dissever it, and with it the evils which are bound up with it. But the conquering Alexander for whom this adventure is reserved is not one but many, even the People who everywhere have the Sovereign Power within their reach if they will but seize it, but who have here solemnly invested themselves with it, and the trenchant blade that is to do the work is the Sword of the Spirit, of the enlightened and determined Mind of the constituent elements of the Nation. At the present low stage of civilization, it is not impossible that the Sword of Steel may be called in before the problem is worked out; but it will not be as a Necessity but as a Superstition and a Blunder.

The more we consider the structure of the Constitution of the United States the more marvellous do the ingenuity and sagacity of its framers appear to us. Whether it was that they were really far-sighted statesmen before whom the genius of Machiavel or of Richelieu might have stood rebuked, or whether it was a diabolical felicity by virtue of which "they builded better than they knew," certain it is that they produced a miracle of Statecraft. It has been from the beginning the mystery of Government to subject the many to the Few or to the One. But all former artificers of Systems had their materials ready at their hands, and it took but little skill, comparatively, to erect such a fabric as they chose. The masses were ignorant and debased; the few had all the Arts and Knowledge and Culture which are the Regalia of the Empire of Mind over Matter or Brute Force. The architects of our destinies had a different description of elements to deal with when they entered upon their task, at the end of the Revolution. The masses, in the Free States at least, were educated and enlightened as to their rights by their struggle with the Parent Country for a century and a half which had just culminated in the Revolutionary War. The right of the majority to govern was one which they well understood and had battled to maintain. For the first time within the limits of authentic History a Nation assembled to organize itself according to its own good pleasure, instructed and warned by the successes or the failures of all preceding times. They digested the Scheme by their elect wise men and they weighed it and acted upon it when complete in their own persons. They accepted it, because they believed that the right of the majority to govern was secured in the most effectual manner. And yet, such was the skill of the Magi who assisted at its concoction, by a few words, innocent in looks but of deadly potency, the command of the political machinery was put into the power of a small and relatively diminishing minority,—of an insignificant numerical fragment of the Nation,—exercising their Oligarchic sway solely in virtue of their ownership in their fellow-men! And so well was it done that men are but just beginning to find out that it is so!

The Constitution is so contrived that every person acting under it becomes a party to it, and even by his struggles to free it from the noxious element draws the cord all the tighter which ties that element up to whatever of good is bound up with it. The faggot must be untied before the rotten and corrupting member can be separated from its companions and given to destruction. This can only be done from without, or else, to speak paradoxically, by *honest treachery* from within. The Free Soil Party, for instance, is the best example of an attempt to attack Slavery within the Constitution and yet it is disarmed of its power by the very necessity of its Constitutional existence. In its zeal to free itself from the charges of being unconstitutional and sectional it grants all that Slavery need desire for its existence and comfort. And the consequence is that the Barnburning division of the party in New York has fallen back upon the Hunkers for the very sensible reason that they can do as much for the restriction of Slavery as Democrats as Free Soilers. And the Whigs in Massachusetts are trying to persuade their Free Soil recusants to return to the Fold for the same reason. And in a reasonable time they will, many of them, do so. And not without a show of consistency; for they *can* do as much in one position as the other, and that is *nothing*. We have no doubt that the perception of the hopelessness of their movement in its present direction accounts for the want of energy which has prevailed among them since last Autumn, and shown especially in Massachusetts, in the threefold defeat of Mr. Palfrey. It is a very good skeleton of an army, but it cannot fight to advantage as long as it chooses to occupy a position from which it must needs fire as many rounds upon their own ranks as upon the enemy.

The truth is there can be no Anti-Slavery political party of any efficiency that shall not be at once unconstitutional and sectional. These are necessary elements of such a party, and as soon as men are willing to be openly as unscrupulous as they must be secretly, perhaps unconsciously, if they attempt to attack Slavery through the sides of the Constitution, they will begin to do something effectual. There can be no attack upon Slavery, under the Constitution in strict good faith. The Slaveholders are right when they remonstrate against any such. They who consent to enjoy the benefits of the Constitution, or what they esteem such, ought to do the work for which they are receiving the consideration. If they do not like it and do not mean to do it then there are two sensible and open modes of procedure. One is to refuse to use the political privileges as long as they are hampered with these terms and to do one's best to break up and renew the whole concern. The other is to declare openly, as the basis of political action that the party adopting it will be bound by none of the restrictions of the Constitution which are intended to keep its hands off of Slavery. Such a party would say to the South, "We know as well as you that the Constitution is but a nose of wax. You have twisted it your way long enough; we are going to have a pull at it now. You have shown us that the Constitution is a nullity when it interferes with Slavery; we will show you that it is no more when it crosses the path of Liberty. You imprison and sell our citizens in spite of the Constitution and drive us by force of arms from the tribunals it has established to settle our disputes. And yet you use it to monopolize the power and patronage of the Nation. We will use it, too, but it shall make us no more squeamish than you. Your slaves shall be free on our soil, and we will protect them if they reach it and punish you if you pursue them. If they rise in arms against you we will not only forbid the interference of our People in your behalf, but will march to their assistance and help them to conquer their Freedom. We, too, will make the Constitution what we wish it to be." Such a party, as we have said in a former article, though it does not stand on the right ground, does stand on some ground, which may be maintained and with quite as much good faith as the No Man's Land attempted to be occupied by the Free Soil Party. We shall commend this doctrine again to those Abolitionists who see no Exode for the Slave excepting through the ballot-box.—E. Q.

The Free Soilers.

It may be that the *Young* Hunkers of this State thought it possible to deceive the world as to the character of their coalition with the elder branch of the family, and it may be that even some of themselves were deceived, but it is very evident that "outsiders" are by no means disposed to blunder into admiration of the consistency and Anti-Slavery efficiency of these hopeful young gentlemen. The *National Era* expresses itself in decided terms of disapprobation of the movement; the *Liberty Press* of Utica fairly turned its face to the wall and gave up the ghost almost without a struggle at this unlooked for disaster; "a journal," it says "of our odd and peculiar stamp, is illy adapted to be an "organ" of the reforming and re-organizing Democracy, as "usage" demands that "regular" nominations must be sustained, and the ticket hoisted and supported by the papers of the party. We can do no such thing, and of course should we continue to hold a nominal relation to the party, it must be one not at all conducive to harmony or agreeable to ourself or to others. We have, therefore, concluded to end the days of the *Liberty Press* with this number." The Whigs, of course, universally condemn the Barnburners, but they go for nothing, as they would as readily unite themselves with Old Hunkers as not, if thereby they could benefit the Whig party; but the Free Soilers of Massachusetts seem not at all to relish the apostacy of their New York brethren if we may judge by the tone of the *Boston Republican*; the *Boston Chronotype*, to-be-sure, defends the Union, but then treachery is an inherent necessity of that paper, besides its being the organ of only that portion of the party which originated in that spawn of all political parties, the Third Party of Massachusetts. The *Republican* puts the following pertinent questions to the *Post* of this city:

Will the Post be kind enough to answer the following questions for the information of those who do not happen to live in the State of New York?

1. Does the united democratic party of New York recognise the principles embodied in the Buffalo Platform as the basis of political action? or does it recognize the principles embodied in the Baltimore resolutions?

2. Is the united democratic party of New York now an integral portion of the old democratic party? or is it an integral portion of the free democratic party?

3. Should the National Convention of both these parties be now called, in which convention would the united democracy of New York be represented?

We hope the Post will be kind enough to answer these questions. We ask for information.

To which in rejoinder the *Post* stumbles through one column in protesting that the questions were improper and ought not to be asked at all, but finally, lest it should be said that it was afraid to reply, it makes a successful attempt to reply without answering, as follows:

We say, in reply to the first question, that the Evening Post continues to entertain precisely the opinions it has always entertained and expressed of the Baltimore and Buffalo platforms, and will continue to profess these opinions as it has always done, in the way best calculated, in the judgment of its editors to secure their general adoption.

To the second question we reply, that there is but one democratic party in the State of New York, and that embraces both the late sections; now united in active opposition to the extension of Slavery, by resolutions adopted at the same convention held at Syracuse on the 14th inst.

To the last question we answer, that we have no opinion whatever upon the subject, nor shall we attempt to form one, until there is occasion for it.

The *Post* could not do so well if it were to try again, with no matter what effort. 1st. It gives its private opinion of certain principles when the principles of a political party are inquired for: 2d. It says the party stands in *a* place, when asked in *which* place it stands: and finally, in refusing to answer the last question, it really gives an answer, the only one it does give, and on the whole quite a satisfactory one. If it does not know that the Barnburners of this State *would* attend a National Convention of Free Soilers, and that they would *not* attend a National Convention of Old Hunkers, no one need be long at a loss as to what the opinion of the *Post* will be when it is formed. That we may help it to a conclusion, however, we commend to its attention a passage in the letter of John V. L. Pruyn, Chairman of the Old Hunker Committee, in reply to the Chairman of the Barnburner Committee announcing the union, and which was published in that paper. He says:

The committee would do injustice to their own feelings, and to the pervading democratic sentiment, if they failed to congratulate their democratic fellow-citizens upon the auspicious results of the action of the conventions at Syracuse and Utica. Already everywhere throughout the State, a fine spirit animates the masses of the democratic party, which is the earnest of union and the presage of victory.—*Avoiding past questions of difference, and abstract issues, which lead to irritation and division, standing all together upon the ancient and common faith of the democratic party*, and giving to the entire democratic ticket a cordial and energetic support, the issue of the contest on which we are about to enter, will be not less gratifying than triumphant.

We think that a tolerably plain opinion as to what is the present position of the *Post's* "one democratic party in the State of New York"—that *Post* which said one week before this twain became one flesh, when speaking of the Hunker half of the ticket which is now the State ticket, "WE CAN CONCEIVE OF NO DEGREE OF HARMONY OR UNITY OF PRINCIPLE IN THE DEMOCRATIC PARTY, WHICH COULD GIVE SUCCESS TO SUCH A TICKET AS THIS. NOR DO WE SEE HOW A MORE INSUPPORTABLE SELECTION OF CANDIDATES COULD HAVE BEEN MADE FROM THE HUNKER RANKS." So 'slow a coach' is this dull *Post* that it was thus far behind the Van Burens of its party on the very eve of their handing over the Liberty men and Free Soilers, bound hand in foot, into the hands of the enemy against whom they came out to do battle.

The last clause, by the bye, of the *Post's* second no-answer, needs correction. The best evidence of the Anti-Slavery character of this "one democratic party," is to be found in the following Resolution which was REJECTED at the Mass Convention held at Syracuse on the 14th inst.

RESOLVED, THAT WE ARE OPPOSED TO THE EXTENSION OF SLAVERY INTO THE TERRITORIES OF THE UNITED STATES, AND THAT WE WILL USE ALL CONSTITUTIONAL MEANS NECESSARY TO PREVENT SUCH EXTENSION.

"Abolition Documents."

We should be sorry if the *Standard*, which is meant to carry peace into our Southern borders, should carry a sword and produce such discord among our loving neighbors that they should be led to put pistol balls where brains ought to be, in any dispute as to our character. But the editors of the *Southron* and *Mississippian*, two newspapers published in Mississippi, have exchanged most truculent letters, and all because the *Standard* went to the Jackson Post-Office. We copy the letters as models in their way for any of our readers who propose to "call out" their neighbors. The editors of the *Mississippian* wrote as follows:

JACKSON, Sept. 7, 1849.

JOHN DOWLING, ESQ.—*Sir*:—An article appeared in the "Southron," this morning, under the head of "Abolition Documents," in which language is used, to which gentlemen do not submit, and which seems to be intended as a premeditated insult. We deem it proper to ask for an explanation of your intentions.

With proper respect, FALL & MARSHALL.

G. W. L. Smith, Esq. will receive any reply which you may see proper to make.

But Mr. Smith was not wanted this time. The *Southron* wrote back:

JACKSON, Sept. 7, 1849.

GENTLEMEN—I have invariably made it a rule, in my editorial career, to write *personal* articles in such a way as to leave *no mistake* of my meaning. The article to which you refer, had reference to the *general* remarks of the Cass press, and of private individuals, in reference to the post-office being made, under *this* administration, the vehicle of disseminating Abolition documents—a charge which I consider false and unfounded. I have never read any article in the "Mississippian" in which that charge was made, and, of course, could not have designed my remarks *specially* for its editors. With all due respect.

JOHN DOWLING.

Messrs. Fall & Marshall.

With 'proper respect' is the phrase if you are going to shoot a man; 'with all due respect' if you decline to be shot.

The *Mississippian*, it seems, had charged the Post-Master with circulating "Abolition Documents," which charge the *Southron* met as follows:

"ABOLITION DOCUMENTS."—The contemptible insinuation that the postmaster at this place has aided or abetted the circulation of Abolition documents, (it is scarcely necessary to say,) is not believed in this city, by a single man who knows him. It is astonishing that men who call themselves gentlemen, would so far disgrace themselves as to countenance a charge which they know in their hearts to be false and unfounded. If the truth was known, he is further removed from entreating sympathy with that treasonable party, than his assailants. At all events, we cannot see why a gentleman of thirty years of age, who has resided all his life in slave States, except ten short months, should be suspected of affinity with Northern fanatics, because he received an office from Gen Taylor. It is to be hoped, for the honor of the press, that this miserable system of slander and defamation will be discontinued by its conductors and frowned down by the public.

And the Post-Master himself adds a card in which he says:

"I see an article in the 'Mississippian' of to-day, quoting from the 'Yazoo Democrat,' which states that I am 'an instrument for circulating Abolition documents.' The whole statement is as *false* as it is *base*. Some of the worst *Abolition* documents that come to this office, are the *exchanges* of the 'Mississippian.'"

It was this article of the *Southron* which led to the gunpowder correspondence we have just quoted. The *Mississippian*, however, reiterates its statement, and thus explains it:

Now, we did state—and we *reiterate* the statement—that abolition documents—for instance the *National Anti-Slavery Standard—are handed out* from the post office at Jackson. That this is an Abolition print, will not be denied; neither will our statement, that they are handed out, because they continue to be received, not only by ourselves—who have returned them—but by others. Indeed it is admitted by Mr. M'Allister himself, that Abolition documents are received here, for he says, that "*some of the worst Abolition documents that come to this office are the exchanges of the Mississippian.*" This statement of Mr. M'Allister, however, is denied by one of those young gentlemen who certify for him, as follows:

"I am happy to state, from an intimate knowledge or the several newspapers, etc. addressed to this postoffice, that no publications devoted to the cause of Abolitionism, are in any manner received or distributed by you."

We will remark, in finally disposing of this matter, that we bear Mr. M'Allister no personal ill-will. His private character we have nothing to do; but our statements are never recklessly made and our motives will be assailed by those only who are themselves corrupt.

But these Jackson people have not yet got to the root of the matter. The great question for the South now is, "What *is* an Abolition Document?" They may order coffee and pistols for any number of couples, and lynch ever so many postmasters, and all to no purpose, unless they first settle this question. We are willing to acknowledge that the *Standard*—putting aside the difficulty of its not being a document at all—is an 'Abolition Document,' for if not Abolition it is nothing; but it is not a safe standard whereby to measure others, and does not bring us any nearer to a settlement of the question. The 'Brutus' tract, for instance, is an 'Abolition Document,' but it said not a word about Abolition or Slavery. Perhaps Barrett himself is a 'Document;' and was Brisbane a 'Document' when he was sent out of the State of South Carolina? Would Henry Clay's letter be an 'Abolition Document' a the South? Would the news from France, or Portugal, or Turkey, if it spoke of Abolition in either of these countries? Is the Bible an 'Abolition Document?' Here is a grave question, and the South are fighting in the dark till they settle it.

In the meantime we copy from the August No. of Sartain's Magazine a passage from a Tale of the Revolution by a Mr Wiley of North Carolina, which has been denounced from Mason and Dixon's line to the Gulf of Mexico as an 'Abolition Document' of the worst sort. Our readers will remember some extracts we have made from Southern papers in relation to it. 'Wild Bill' is a fugitive slave, and meets a young couple in the woods, when the Tale proceeds thus. It is well worth reading to learn how palpable a pumpkin lantern may pass, among those fire-eaters, for the foul fiend himself breathing forth smoke and flame:

The wild man was, at first sight, an ordinary looking negro, whose face, though not entirely black, denoted unmixed blood, and whose features had an expression more intellectual than ferocious. An old hunter, however, would instantly have known him to be a man of the woods, for his skin had that reddish-brown, rusty hue, which constant exposure to the weather produces, and there was about his looks and gait an undefinable air that showed an untamed and untameable nature. He was rather low of stature, but stoutly formed, with great depth and breadth of chest, and a naked arm of immense size, and almost as hard as ivory.

"You gaze hard at me," continued he, addressing himself to Walter; "but it's natural, for I've no doubt you've heard a great deal about me. What's the last news?"

"News about what?" asked Walter.

"About me—Wild Bill?* have I done anything lately?"

"You ought to know better than I," answered Walter. "You know when and how you committed a most brutal and barbarous murder lately."

"I don't know to which one you allude," said the negro. "I've done so much of that business lately, that I hardly know the names of all the cases."

"You seem to make yourself merry at the recollection of it," replied Walter, stepping back and slightly raising his gun.

"Come, young man, don't disturb yourself," returned Wild Bill; "I understand you, and you may as well put down your gun. Would you shoot *me*; kill me in cold blood?"

"I will not kill you if you'll surrender," said Walter "and let me deliver you up to justice."

"To justice!" exclaimed the negro, his wild laugh startling his listeners. "*You* deliver *me* up to justice! Do you know what you're talking about? Don't *you* know what justice is? Do n't you know that it is the will of the strong? the instrument by which great folk oppress, and rob, and beat down the poor and weak? hah, *justice!*" cried he with a scornful look and tone, "how I hate to hear a canting hypocrite use that word."

"I know it is often misapplied," said Walter, "but that is no reason why a murderer and robber should not be hanged."

"And who will hang him?" asked the negro; "the liars, thieves, and murderers, who rob mankind of their rights, and make laws to sanctify their crimes? Young man, my hands are rough and hard, but there is no smell of innocent blood upon them; my skin is dark and ugly, but my soul is whiter than that of the whitest judge who sits upon the bench. What have I done? what is my crime, that I must be an outcast and an outlaw, hunted from swamp to swamp, with a whole nation for my enemies, and not a human soul to speak to me in the language of friendship?"

"What have you done?" exclaimed Walter; "why robbed and murdered peaceable and unoffending people, turning your hand against every man, and making for yourself enemies of all mankind."

"Let the great God of heaven and earth crush me this instant, if the guilt of a single murder or robbery lies heavy on my soul!" cried Bill.

"Then you are greatly belied," replied Wild Bill; "mankind are fond of laying all their sins on some hated scapegoat. Young man, you know little of this world, and when you come to know it, your honest heart will sicken. Here am I, an unoffending, lonely creature, living on wild fruits, and the beasts of the forest, molesting no one, taking no part in the affairs of men, and desiring only to live in the wild woods, a free man; and yet, for that very reason, my name has become a bugbear to frighten children and old grannies, and a thousand weapons are aimed at my heart. And who are my enemies? who are my judges? where are the red men who once roamed these woods in freedom? Swept away, root and branch, by those who are after me with the vengeance of the law! These woods and rivers, and towns, and swamps, and fields, belonged to another race; a race that never visited foreign lands, and never carried civilization and death to foreign nations. But the pale faces and their red laws came here, and where are now the poor savages whom the christians came to bless? Their bones are strewn with the dead logs of the forest and the swamp, and their souls are all gone to the Indian's Heaven! And what did they get for their hunting grounds here? The sword and the bayonet, the justice of the white man!"

"There is some truth in that," said Walter, coloring, "I've often thought of the injustice done to the Indian, and sometimes fancy that from their blood will spring avengers to curse the land which has been so freely watered by it."

"And will not the wrongs of another colored race call for vengeance also?" asked the negro. "Is the Indian who died on his native hills to be pitied, and no tear shed for the poor African who is torn from his home, his wife, children and kindred, and dragged in chains, like a condemned criminal, beyond the sea, to be beaten and driven like the brutes? Who is God and where is he?" continued the negro, his nostrils dilating and his chest heaving: "does he not sit in heaven and mark the unexpressed wailings, the inward prayers and the heart sickness of those thousands of thinking, rational and immortal souls, whom the white men drive and beat as they do their oxen and their horses? Do you know that the negro as well as the white man has an undying spirit that looks to Heaven, and that it will meet it's master's as an equal at the bar of God?—*Master!* God only is *my* master!"

"Our English ancestors did all this," replied Walter, "and I and my people are not responsible for it. Slavery is now a condition of society, and it can't be helped; in fact the negroes are better off than they would be, if they were all set free."

"I am better off free, and wo be to the man that attempts to take me," returned Wild Bill.

"Your master has a right to you, and would be justified in killing you, if you would not surrender," answered Walter.

"*My* master!" cried the negro: "young man who is *your* master?"

"No man," answered Walter.

"Not even the king?" asked the negro.

"Yes; that is, he is my sovereign, and I owe him allegiance."

"And ain't there a talk of throwing off this allegiance?"

"The people complain of his ministers," replied Walter.

"And do they not complain of oppression and tyranny?" asked Wild Bill.

"They do, and they do it justly!" answered Walter.

"And if the people were to unite to throw off the royal yoke and have a government of their own, would n't you join them?"

"That I would."

"Now, sir, can you blame my people if they unite to throw off the yoke of their masters?"

"The case is altogether different," said Walter. "In the first place they could'nt do it, and therefore it would be useless bloodshed; in the second place we are two distinct nations living in the same country, and one or the other must be masters of it. The Americans only wish to dissolve their connexion with a distant country; you wish to destroy a nation. We are, for your own good and ours, obliged to keep you in bondage for the present, and we are justified by the laws of God and man. I've no doubt that some day our people will do the best they can for the negroes, and try to set them free, when they can do so consistently with the safety of the whites and the welfare of the blacks. But if you excite an insurrection you will be guilty of the horrible crimes caused by a civil war, and you will rivet the chains of your race for a century longer. I believe, all, or nearly all, the white people feel deeply the responsibility resting on them, and are truly sorry for the condition of the negroes; they are their best friends, I mean the masters. Those white scamps, with black hearts and forked tongues, who go about prating about the horrors of Slavery, and trying to cause rebellions, are the worst enemies of the human race; they are seeking their own individual interests, and care no more for the blacks than they do for the whites, and would sacrifice both to gain their ends."

"I have nothing to do with them," said the negro "I was only talking of our right to rebel."

"You have no right to rebel unless you have reasonable hopes of success," replied Walter; "and if you rebel when there is no possible chance for you, you are a wholesale assassin, a pirate, and as such will be judged by God and man."

"You argue your side well," said Wild Bill, smiling. "I did not think to find an unpractised youth so expert with the weapons of logic."

"I can return your compliment," replied Walter, looking curiously at the negro. "I've been surprised to hear such language from"——

"From a negro!" exclaimed Wild Bill, with an equivocal laugh. "I know very well what you mean, and you need not apologise. My people were the lowest barbarians in Africa: they have been slaves here; and are, I know it well, vastly inferior to the whites. It is the mode of life that has caused this; we are all one people—children of a common father. *My* mother was a pet slave, and tolerably well educated. I was thought to be smart when a boy, and my mother and my young master took great pains in teaching me. May God rest their souls in heaven!"

"Your young master!" cried Walter. "I thought you had no master."

"I was living in the past, just then; the good old times that are past were before me. But, as I was going to say, I was carefully instructed until I was twenty." I read all my young—all the books of my master's son, and I've been, for years past, a reader of nature and a thinker. I can read and write, too; and, would you believe me? I write verses, and set them to music. You smile, my little friend," continued the negro, turning to Utopia. "It seems strange to you that the bloody Wild Bill should be a musician. Folks, when I am dead and gone, will tell long and terrible stories about me—they will tremble at the very mention of my name; and yet as my master, God, can witness, my heart yearns with the feelings, the hopes, and fears, and sentiments that burn in the bosom of this innocent girl. I'm a great, ugly looking monster, ain't I, Utopia?"

"I don't know, sir," said the girl, blushing, smiling, and hanging her head.

"I know I look so," continued Wild Bill; "but both of you shut your eyes and listen to my song and see if it sounds like that of a robber."

The negro insisted on Walter's obeying his wish, just to see what opinion he would form of him from the mere sound of his voice; and the lad, amused at the request, covered his face with his hands—as did, also, Utopia—while both listened with eager curiosity.

They were not kept long in suspense; nor could they realise that they were in the presence of a wild man of the words, as, with a voice full of feeling and pathos, and to an air plaintive and tender, he sang words which, though simple, and even rude, embodied, like all negro songs, a wild and melancholy tradition, and breathed, on that account, a sentiment homely, but touching and sad.

* There have been persons not unlike the Wild Bill of the text. From the earliest times there have been, in eastern Carolina, remarkable runaway slaves, who lived in caves in the sand, and in swamps; and the exploits, and crimes and stratagems of these black heroes have been, and are still, topics of wondering, and sometimes fearful interest, at the family fireside.

The swamps especially, are full of such characters; and some years ago, when the great dismal swamp caught fire, and burned for several weeks, many of these wild tenants of the wilderness, were driven from their hiding places. It is said that one woman who had run off when quite young, returned to her master with a large family of children.

Haiti an Empire.

We mentioned, last week, the intelligence received on the morning of the day of our publication, that the Republic of Haiti had become an Empire, and that the President Souloque had been proclaimed Emperor under the title of Faustin I. A correspondent of the *Philadelphia Ledger* describes the ceremony of coronation, and makes some reflections upon this unexpected event, which we copy:

PORT AU PRINCE, August 26.

On Thursday last, the 23d instant, a rumor was circulated that Faustin Soulouque, the President was to receive the title of Emperor. In spite of the strange events that have occurred of late in this country, the story was scarcely credited, and excited astonishment among the whole population.

On Friday and Saturday petitions were carried for the signatures of a few citizens, praying that the Chambers and Senate then convened, would confer the title of Emperor upon Soulouque. The petition was an empty formula, for the deed would have been done with or without their consent, as the crown was already made, and the imperial jewels purchased on Saturday night, and the consent of the Senate was not given until Sunday morning at 7 o'clock.

At that time, a delegation waited on Soulouque to inform them of their decision. The troops, as is usual on Sunday morning, were under arms for review, and it was supposed that the new-made Emperor would appear upon the parade ground, and be proclaimed Emperor by the troops, but this was not the case.

The ceremony took place in the Catholic church. Thither the new Emperor and Empress repaired. Previous to their departure for the church, the guns of the different forts were got ready, and at about 10 A. M. commenced firing, continuing to fire till the close of the ceremony. In the church an attempt was made to get up a very imposing spectacle, with what success you may judge, when you are told that the Emperor and the whole imperial family are very black, and this race are not very successful in getting up magnificent spectacles. On arriving at church, Souloque took his seat in a chair prepared for him, having a small crown suspended above it.

The imperial crown, which had been carried before him to the church, by one of his ex-ministers, was then handed to him. By the way some surprise was felt that the office of carrying the crown did not devolve upon the Minister of State. Upon receiving the crown, Solouque rose, and placed it upon his own head, the Empress and their little daughter kneeling by his side. The Emperor was dressed in his usual blue dress, but wore a very large star for the first time. The Empress and Princess were dressed in lilac silks, richly embroidered and covered with jewels. Her majesty had also a head dress of green cypress branches.

The crowning having been completed in this Napoleonic style, a well-known and not very reputable Jesuit, created a Bishop for the occasion, went through the ceremony of consecration; after which their majesties received the homage of the crowd assembled.

After the ceremony of the coronation was over, a deputation of Senators appeared on the piazza of the palace, in front of which the troops were assembled, and gave two cheers for the Emperor. These were but feebly responded to by the troops. Indeed, all seemed amazed at the proceedings, and scarcely knew in what way to receive them.

What the issue will be no one can possibly divine. With the exception of the imperial family, and those who expect titles and dignities from them, none are satisfied. The people dread the name of Emperor, ever since the cruel days of the Emperor Dessalines.

I have given you briefly an account of this great event, which looks like a burlesque, got up by some of your Ethiopian Serenaders, of the crowning of Napoleon and Josephine. Ridi

Violence always has its reaction, and it will not herein, we believe, be long delayed. The popular mind will after a while settle down to a clear and just appreciation of Father Mathew's character, and he and his friends will yet have to lament most bitterly the attitude he has assumed towards the Anti-Slavery cause.

HENRY CLAY'S LEVI.—Last week Slavery was a very excellent and admirable institution, slaves the sleekest, fattest, and happiest creatures of all creation, and slave-masters the most generous, best-hearted, kindest, and considerate employers on the face of the earth. So thought Whigism, for Levi had returned to his master. But this week Levi has run away again, and all that should be changed; slavery, the slaves, and masters are proved by Levi to be just what they were not ten days ago. If Mr. Clay was so kind and good because Levi would not leave him, is he not tyrannical and cruel when Levi will not stay? Will Whigism scratch its ear and determine?

However, Levi has gone. He left his master without a "good evening" at Sandusky, as Mr. Clay was not going his way any further. A dispatch says a Buffalo paper, was sent to a hotel-keeper to pay Levi's expenses "home," if he should 'again repent and wish to return.' His expenses have been paid as far doubtless as he cares they should be, which is almost to Canada, and his master will be put to no further trouble probably on his account. Cunning Levi! Evidently if "he did not know how to take care of himself" at Newport, he knew how to get himself taken care of as far as Sandusky.

One swallow does not make a Summer, nor one runaway prove Slavery a curse. But thirty thousand runaways must have run away from something, even though one in every thousand should run back. The escape of this Levi is of no more consequence than that of any other one of the three millions, but it is pitiful to see grown-up men make either his escape or return an occasion for commiserating or lauding his master.

ANOTHER "INCENDIARY DOCUMENT."—The *Fairfield* (S. C.) *Herald* of a recent date thus warns the Whigs to be on their guard against a 'Document' now circulating in that vicinity:

"We have been credibly informed by a gentleman of respectability, that this section of country is now being navigated by a certain divine, [and with shame be it said,] a man who claims to be a South Carolinian, who has been guilty of uttering sedicious language in the house of God, [Bethlehem,] in such a form as, had it been uttered by an individual hailing from the north, would undoubtedly have been the cause of procuring, for his special benefit, a coat of tar and feathers at least.

"We throw out these hints that our fellow-citizens may be on their guard; for the worst enemies a man or community can have, are those of his own household.

"The individual alluded to may be assured that a vigilant eye will be kept upon his movements."

General Intelligence.

Dismissal of the French Minister.

The dismissal of M. Poussin still holds its own as the thing talked about, and will continue a topic of some interest till definitive intelligence is received from France as to the effect it is to have upon the relations of the two Governments. That it will lead, however, to any serious difficulty, is not, we presume, generally apprehended. The momentary panic caused by the receipt of the news from Washington led to some depreciation in stocks, and gave an opportunity for a day of speculation, and here we apprehend its mischief ceases. France can have no motive for seeking a War with the United States, and the United States, as she could find nothing of which to rob France, would not submit to such a War. The cause of the difficulty, moreover, is so trifling, that without some other fuel, it will not be easy to fan such a spark into a flame.

The correspondence which led to the difficulty is published in full in the *National Intelligencer*, and we copy such portions as are necessary to an understanding of the merits of the case, the whole being too long for our columns. The first point was a claim, upon this Government, of one Port, a Frenchman, to whose case the French Minister called the attention of the Secretary of State, first, on the 7th of February, 1849, and again on the 28th of March, having in the meantime received no reply to his request. On the 28th of March Mr. Clayton answered as follows:

LETTER FROM MR. CLAYTON, SECRETARY OF STATE, TO M. POUSSIN.

DEPARTMENT OF STATE, March 28, 1849.

SIR: I have to acknowledge the receipt of your note of the 7th ultimo, upon the subject of the claim of Mr. A. Port, a French citizen domiciled in Mexico, arising from his having been deprived, by order of the United States General in command at Puebla, of 500 bales of tobacco which he had purchased at a public sale under the authority of Col. Childs, who previously commanded at the same place. Your note having been referred to the Secretary of War for information, I have the honor to communicate a copy of his reply under date of the 1st instant, and of the documents by which it was accompanied.

After a careful consideration of these papers, in connection with those which accompanied your note, I have come to the conclusion that Mr. Port had no just cause to be dissatisfied with the award of the Military Court of Inquiry which was convened at Puebla for the purpose of examining the conflicting claims to the tobacco in controversy. Under these circumstances no sufficient reason is perceived for disturbing the decision of that court.

I avail myself of this occasion to offer to you renewed assurance of my very distinguished consideration.

JOHN M. CLAYTON.

The reply of Mr. Poussin is a statement of the case as he understands it. We copy it:

Translation of a note from the Minister Plenipotentiary of France.

LEGATION OF FRANCE, WASHINGTON, March 30, 1849.

To the Hon. J. M. CLAYTON, Secretary of State:

SIR:—I received on the 28th instant the letter with which you honored me, in answer to mine, requesting your attention to the demand of Mr. A Port, a French citizen residing in Mexico, in appeal from a decision given at Puebla, on the 20th of November, 1847, by a military court. The claimant does not now attack the whole effect of this decision; five hundred bales of tobacco, which had been sold to him by the American authorities. Mr. Port does not ask that these orders, long since executed, should be declared void; but as in consequence of the annulment of the sale thus made to him, his interests have been really damaged, he claims a fair indemnification for his losses.

In support of this claim, I shall present the following summary of the circumstances on which it is founded:

On the 16th of October 1847, Captain Webster caused a notice to the following effect, to be posted up in the principal streets and squares of the city of Puebla:

"NOTICE.

"OCTOBER 16, 1847.—On the 19th instant, at 3 o'clock in the afternoon, will be sold at auction, at the Barracks of San Jose, five hundred bails of tobacco."

Mr. Port appeared as a bidder, and the tobacco was assigned to him as the purchaser offering the highest price. Mr. Port bought it at twenty-four dollars the bale; on the 27th of October he sold it to M. Abadie at thirty-three dollars; and on the 13th of November M. Abadie sold it to Musquiso, the agent of Messrs. Gamio & Co. Meanwhile Mr. Port received from Captain Webster a letter, dated October 30th, in the following terms:

"SIR: Be so kind as to suspend for a moment the sale of the tobacco which you purchased from me; you perhaps know that it is all claimed by M. Domercq."

M. Port was in fact not ignorant that M. Domercq had said that he was the owner of the tobacco on the day before; but as he had already sold the merchandise, and considered himself entitled to regard the sale made to him by the American authorities good and valid, he answered as follows on the 31st of October:

"To Captain Webster.—SIR: I have the honor to answer your letter of the 30th instant; and I inform you that I sold the five hundred bales of tobacco to M. Abadie on the 27th of this month."

It was not until the 29th of October that M. Domercq addressed his claim to Brigadier-General Lane; he established his title to the ownership of the tobacco; he proved that the tobacco had been sold to him on the 6th of June, by the orders of Major General Worth; and on the 20th of November a military court decreed that the merchandise should be restored him, in despite of the contract afterwards made with M. Port. On the 30th of November an officer and eight soldiers of the American army, charged with effecting the restitution, broke open the doors of the store house, where M. Port had deposited the tobacco, and he was deprived of it.

M. Port had in the interval resold the merchandise of which he was stripped, and had cleared $4,500 net upon the operation; for he bought at $12,000 and sold at $16,500. This sum was paid to him at Puebla on the 5th of November, 1847, and he was thus to be forced to give it back as the annulment of the sale which had been made to him involved the annulment of the sale which he himself made: and he thereby lost $4,500, which, after entering legisimately and positively into his possession, was to be taken from him by the act of the American authorities. This is not all: M. Abadie, on his part, had realized a profit of $1,000 on the tobacco, as he sold for $17,500 what he bought at $16,500. This profit he lost in consequence of the annulment of the sale; and, availing himself of his remedy against the seller, he summoned M. Port to restore him the sum of $1,000, which, added to the $4,500 already lost by M. Port, raised the entire loss of the latter to $5,500. This is the amount now claimed by M. Port.

These facts speak clearly enough of themselves; too clearly to require any long observations upon them. What, then, are the objections made to them?

Here, sir, I am led to examine the documents which accompanied your answer of the 29th instant. You there inform me, very briefly, and without even indicating the reasons on which your decision rests, that comparing the documents sent to me with those which I had presented to you, you have been led to the conclusion that M. Port has no right to be dissatisfied with the decision given against him.

What are these documents which, when compared with those furnished by M. Port, are in your opinion calculated to invalidate our claim? Allow me, sir, to examine them in an order different from that in which you present them to me.

I find, in the first place, a letter from Capt. Webster to the Secretary of War, dated February 25, 1849, and, after attentively reading it, so far from finding any new facts, it only corroborates in my judgment, the statements of M. Port. It is therefore not this letter which could have dictated your decision.

I find, in the second place, two letters, dated the 7th of March, 1848, one from Major General Butler to the Secretary of War, the other from Mr. Lay to Colonel Childs. The first letter informs the Government of the United States that Colonel Childs has received orders to address directly to Washington a detailed report of the affair of M. Port; the second letter contains this order, sent to Colonel Childs by Mr. Lay in the name of Major General Butler. The order seems to have been entirely forgotten by Col. Childs. Without insisting upon this, however I merely establish here that these letters do not in any way affect the affirmations of M. Port.

I will say the same of a voluminous paper containing the details of the proceedings before a military court assembled at Puebla on the 9th of May, 1848. The decision of this court, which establishes the ownership of M. Domercq, is utterly foreign to our claim, as our claim is not against the right of M. Domercq to the ownership of the tobacco, but it is simply a demand for indemnification for the losses sustained by M. Port in consequence of the violent seizure of that property from him.

I come at last, Mr. Secretary of State, to two documents, the only ones which could have led you to refuse to admit the claims presented to you by me. These are two letters from Colonel Childs to the Secretary of War, the one dated February 23, 1848, the other February 23, 1849. These two letters agree well enough with each other; they both impute fraudulent manœuvres to M. Port, and accuse him of collusion with M. Wengierski, the Secretary and Interpreter of Colonel Childs.

This accusation, sir, is one of such a character that it should not be made on light grounds. If Colonel Childs can furnish the proof of what he advances as a fact, he ought to do so; or, rather, he should have done so on the day when he ventured to appear as an accuser. The very words of the deposition made by Colonel Childs on the 19th of November, 1847, before the military court at Puebla deserve to be here quoted.

"The witness is of opinion," says the deposition, "that M. Port was in collusion with his Secretary; that they had a criminal understanding with each other to speculate in the tobacco, to the injury of the first purchaser, Domercq. His reason for this opinion is, that so large a quantity of tobacco could not have been sold in Puebla without the fact being known to all the tobacco dealers. Colonel Child's Secretary died a short time after the sale made by the Quartermaster. Colonel Child has every reason to believe that his secretary was to receive two dollars per bale from the last purchaser, M. Port, and he has been informed that one thousand dollars were due to the estate of Wengierski by M. Port, which he had not thought proper to collect before the termination of the case at Puebla."

Now, what do we find in this evidence? Two allegations, 1. that M. Port has been guilty of collusion with the Secretary of Colonel Childs; 2. that in consequence of speculations made in concert with M. Wengierski, M. Port owes the latter person $1,000.

In order to establish the fact of collusion Colonel Childs reasons thus: The sale made to M. Domercq was public, and it is, therefore, impossible that all the tobacco dealers at Puebla should not have been informed of it.

To this reasoning I have five objections to offer:—1. M. Port is not a tobacco dealer; 2. M. Port was absent from Puebla on the 20th of May, 1847, the day on which the sale of the tobacco was ordered by Major General Worth; he was also absent on the 25th of May, when the sale was made by Captain Allen to Mr. Hargous; and he was moreover absent on the 12th of June, when the tobacco was sold and delivered to M. Domercq. M. Port thus might well have been ignorant of the two sales made by order of General Worth. 3. M. Port affirms that he never had any private relations with M. Wengierski, and no proof is brought against this affirmation. 4. M. Port, who returned to Puebla in the beginning of August, and who, since that time, rendered more than one service to the American army, quitted Puebla again on the 10th of September, 1847, and did not return until the 15th of October, 1847. The sale of the tobacco was advertised on the 16th of October, the day after M. Port's return, and he could, therefore, having had only a few hours to enter into arrangements as to this sale with Colonel Child's Secretary. 5. One of the documents which you, sir, sent to me on the 28th of March, the letter from Captain Webster to the Secretary of War, dated February 25, 1849, proves that Colonel Childs' Secretary, M. Wengierski, addressed Captain Webster, and declared to him that he would himself purchase the tobacco at $22 the bale. M. Port bought it at $24; and there could, in consequence, have been no collusion between M. Port and Colonel Childs' Secretary, because they were both bidders, and the one overbid the other. It is not easy to discover what could have been the object of such a manœuvre in the case in question.

To Colonel Childs' second allegation that M. Port owed $1,000 to M. Wengierski at the time of the death of the latter, I answer, in M. Port's name, by a formal denial; and Colonel Childs is summoned to demand that sum of M. Port, provided that he can establish the indebtedness of M. Port to M. Wengierski.

Such, Mr. Secretary, are, on the one hand, the allegations of Colonel Childs, and, on the other, the answers which we make to them.

Allow me, sir, in concluding to remark upon the strangeness of the position assumed by Colonel Childs. The Legation of France cannot and will not make itself the echo of the reports, more or less well founded, which have been current with regard to Colonel Childs' conduct in this affair; nor will it press certain facts imputed against him, which it would be perhaps easier to prove than he could prove the charges brought by himself. The Legation of France has no concern with these allegations, divested of proof, against the honor of a man whose good faith should not be questioned. It would, however, be very easy at any time to get rid of a contract and to put down just claims if nothing more were necessary for the purpose than to reply to the claimant by insult and defamation.

I venture, Mr. Secretary of State, to hope, while I pray you again to examine this case, that you will obtain from the Government of the United States a determination more favorable than that which you have announced in your letter of the 28th of March, 1849.

Accept, sir, I pray you, the assurances of my very high consideration.

GUILLAUME TELL POUSSIN.

Mr. Clayton in his reply to this letter, concurred in the correctness of most of the facts stated, but excepted to the statement that Mr. Port was not aware that the Government of the United States had no title to the tobacco. The Secretary says:

You observe, "Mr. Port, was, in fact, not ignorant that Mr. Domercq had said that he was the owner of the tobacco on the day before," [29th October.] Not being able to find any proof of this statement, I must be allowed to ascribe it either to an oversight on your part, or to a design to convey an impression that Mr. Port was not aware that Mr. Domercq was the owner of the tobacco until the time. No such impression is warranted by the testimony. On the trial of the case before the military court at Puebla, Mr. Domerq, at Mr. Port's own request, was examined as a witness in his behalf. The following is a material part of his examination:

Question. Did I not, on several occasions, inform you that I intended to buy the tobacco?

Answer. The first time I ever heard anything on the subject was one day when Port called in my hearing on the son of the Spanish Consul, and asked him if he did not wish to join him in the purchase of the tobacco. The reply to which was No: for it is the property of a friend, and you will make yourself liable to a reclamation. Some day or two after Port told witness he had purchased 500 bales of the tobacco, and asked him if he did not wish to join him in the purchase; to which he replied in the negative, for he did not wish to buy his own property. Port answered that made no difference; that he could always interpose his claims.

Now, it seems to me, sir, that this establishes in the most positive and irrefragible manner the fact that prior to the sale of the tobacco to him, under the authority of the United States, Mr. Port was aware that the tobacco was private property, and that the sale was about to be made in ignorance of that fact. The testimony is confirmed by circumstances mentioned in the testimony of Col. Childs in his examination before the same Court.

Mr. Clayton also says that as there is no evidence of Mr. Port's absence on the several occasions of the sale of the tobacco, and as it is evident from the fact of his buying tobacco that he was a tobacco-dealer, and as, in such a case, even according to Mexican law, the purchaser could not have recovered damages of the seller, nor even the purchase-money, therefore he—the Secretary—decides that the Government of the United States is not disposed to grant the demand of the French minister.

M. Poussin replies, after recapitulating the reasoning of Mr. Clayton:

Permit me, Mr. Secretary of State, to observe to you that, in reasoning thus, you go, rather singularly, beyond the decision of the Court Martial held at Puebla on the 17th of November, 1847.

This military court, which permitted Col. Childs to carry out, without interruption, his string of calumnies incredible, was certainly by no means over favorable to M. Port, yet it refused to recognize in M. Port that bad faith which, in your opinion, might relieve the United States Government from the charge of returning to this Frenchman the sums paid by him into the American coffers, and employed for the support of the army.

It is among the evidence given before this court, which did not admit the charge of bad faith, that you seek for proofs of that bad faith. You cite with this object the questions addressed by M. Port to M. Domercq, and the answers given by the latter. It would be easy, Mr. Secretary of State, for me, by examining each word of this portion of the inquiries, to establish beyond question that, so far from its being against us, it serves effectually to overthrow the allegations of Col. Childs; but I shall limit myself to an account of the explanations given on this subject by M. Domercq himself to the Legation of France, on the 12th of April, 1849. M. Domercq then declared:

1. That while in Puebla, he gave no notice whatsoever, in a direct manner, to M. Port, before the day of the sale of the five hundred bales of tobacco.

2. That, while at Puebla, he did not, except on the 19th of October, address to Col. Child's secretary his claims, which, from reasons that we do not and wish not to learn, remained without effect.

3. That the conversation between M. Port and the son of the Spanish Consul, to which allusion was made in the Court of Puebla, may have related, not to the 500 bales of tobacco already bought by M. Port, but to the other lots of the same tobacco, which were afterward to be sold at the same place.

These declarations, sir, are in support of those of M. Port. I do not, therefore, hesitate to believe that, taking into consideration the different proofs which favor M. Port, and admitting, on the other hand, that a man should always be considered as acting in good faith until the contrary be proved, you will acknowledge the good faith of M. Port.

I have yet, sir, to answer two objections which you have made to the reasoning contained in my letter of the 30th.

When I told you that *M. Port is not a tobacco-dealer*, I meant this in answer to the deposition of Col. Childs, where he uses these words:

"Witness is of opinion that M. Port has rendered himself guilty of collusion with his secretary; that they had a criminal understanding with each other, to speculate in the tobacco, to the injury of the first purchaser, Domercq. His reason for this opinion is, that so large a quantity of tobacco could not have been sold in Puebla without the fact being known to all the tobacco-dealers."

My reasoning was this: A man not habitually engaged in the tobacco trade, but who entered into it once only when seduced by opportunity, may very fairly be supposed to be ignorant of the special operations of that business, which tobacco-dealers alone are interested in learning; but, even if M. Port were a tobacco-dealer, does it necessarily follow, as Col. Childs concludes, that he must have engaged in a criminal understanding with M. Wenglerski, and have rendered himself guilty of collusion? Really, sir, if there is in all this, an *unqualified* assertion, it is not mine, but that of Col. Childs, which you have not hesitated to endorse.

Finally, Mr. Secretary of State, I said, in my note of the 30th, that M. Port quitted Puebla on the 10th of September, and did not return until the 25th of October, 1847. You answer, that this assertion of mine is not supported by any evidence, and you therefore consider yourself justified in rejecting it entirely. I shall therefore annex to this letter some documents, the mere reading of which should convince you of the reality of the statement made by me; and you will also see that the Legation of France, which would never consent to become the organ of a criminal accusation, without proofs, does not venture—without proofs—to advance an assertion of a fact of the most innocent nature.

Allow me to hope, Mr. Secretary of State, that this letter may be the last of a correspondence, which has been already too long, on an affair so clear. [The Government of the United States must be convinced that it is more honorable to acquit fairly a debt contracted during the war, under the pressure of necessity, than to avoid its payment by endeavoring to brand the character of an honest man.*]

Accept, I pray you, the assurance of my high consideration. GUILAUME TELL POUSSIN.

* The paseage in the above letter included within brackets is that which was subsequently withdrawn by Mr. Poussin.

The reply to this was a request from Mr. Clayton to Mr. Poussin, who had left Washington for New York, to return immediately without delay. At an interview between the two functionaries, the French Minister was informed that he could strike out the offensive passage in his last letter, if he chose to do so, for the language was such as this Government could not admit to be used towards it. Mr. Poussin withdrew the obnoxious passage, and so ended the first difficulty.

On the 12th of May, the French Minister addressed a new complaint to the Secretary of State. His letter is as follows:

LEGATION OF FRANCE IN THE UNITED STATES, WASHINGTON, May 12, 1849.

SIR:—I have just received from the Minister of Foreign Affairs a recent report which had been addressed to the Minister of Marine by M. Lavallée, the acting Consul of the Republic at Vera Cruz, from which it appears that Mr. Carpender, the commander of the American war steamer Iris, after hastening to the assistance of the French ship Eugenie, of Havre, which had struck on the bank of Riso, near the anchorage of Anton Lizardo, advanced claims wholly inadmissable on account of remuneration for his services, and to secure their acquittal, he detained the Eugenie (*u mis embargo sur l'Eugenie*) for two or three days. In consequence of the energetic remonstrances of M. Lavallée and the honorable intervention of the Consul of the United States at Vera Cruz, Com. Carpender desisted from his pretensions.

The minister of Foreign Affairs requests me to address to the Cabinet at Washington the most serious observations on the abuse of authority committed by this officer, in illegally detaining the ship Eugenie.

You will easily comprehend, Mr. Secretary of State, how important it is that such occurrences should not be repeated; and that severe blame, at least, should be laid on those who thus considered themselves empowered to substitute arbitrary measures for justice; and I doubt not that you will, without delay, give satisfaction to the just complaints of the French Republic.

I embrace this occasion, Mr. Secretary of State, to renew the assurance of my consideration

GUILLAUME TELL POUSSIN.

To the Hon. J. M. CLAYTON, Secretary of State.

The Secretary transmitted in reply the explanation of Com. Carpender. To which the French minister rejoined:

LEGATION OF FRANCE, WASHINGTON, May 30, 1849.

SIR: I received on the 20th of May the note which you did me the honor to address to me on the same day, in answer to mine calling upon the Government of the United States to disavow the conduct of Commander Carpender, of the American war-steamer Iris, toward the French ship Eugenie, of Havre, which had run upon the bank of Riso, near the anchorage of Anton Lizardo.

The explanations given by Commander Carpender are not of a nature, Mr. Secretary of State, such as to dispel the discontent which his proceedings have caused my Government.

He considered, as he says, and he still considers, that the case was one of salvage; that the rights acquired by him as the salver of the vessel saved empowered him o keep possession of her until his extravagant pretensions were fully satisfied; but his opinions have little interest in our eyes, when we have to condemn his conduct.

I called on the Cabinet at Washington, Mr. Secretary of State, in the name of the French Government, to address a severe reproof to that officer of the American navy, in order that the error he has committed on a point involving the dignity of your national marine might not be repeated hereafter.

From your answer, Mr. Secretary of State, I am unfortunately induced to believe that your Government subscribes to the strange doctrines professed by Commander Carpender, of the war-steamer Iris, and I have only to protest, in the name of my Government, against those doctrines.

I have the honor to be, with distinguished consideration, your most obedient servant,

GUILLAUME TELL POUSSIN.

Hon. J. M. CLAYTON, Secretary of State.

Mr. Clayton simply replied that the whole correspondence would be transmitted to the American minister at Paris with directions to submit it to the French Government. The letter to the American minister is as follows:

The Secretary of State to the Minister of the United States at Paris.

DEPARTMENT OF STATE, WASHINGTON, June 5, 1849.

SIR: You will receive with this dispatch a copy of a correspondence that has recently passed between this Department and M. Poussin, the tone of which, on the minister's part, is regarded as offensive to the American Government, and cannot, it is presumed, meet the approbation of the Government of the Republic which he represents.

From these papers you will learn that, in October of last year, Commander Carpender of the United States Navy, commanding the United States war-steamer "Iris" had the good fortune to rescue the French bark "Eugenie," of Havre, which had struck on the bank of Riso, near the anchorage of Anton Lizardo, on the coast of Mexico. Under the belief that the case was one which justly entitled his officers and men to salvage, the commander caused the rescued vessel to be moored in safety near the "Iris," until he could communicate with the consignee, Senor Gomez, at Vera Cruz; but after waiting thirty hours, and receiving no answer from the consignee, he determined to deliver, and did deliver, the bark over to the charge of her captain. In the opinion he entertained respecting the right of salvage, Commander Carpender was supported by Mr. Clifford, our Minister in Mexico, and his whole conduct was supported by that Minister.

On the 12th ultimo, M. Poussin, under instructions from this Government, addressed a representation of this subject in a note to this Department, complaining, in strong terms, of what he considers to be arbitrary and illegal conduct on the part of the commander of the Iris; suggesting that that officer should be severely blamed, and asking that speedy satisfaction should be given to the just complaints of the French Republic.

The Department lost no time in placing in M. Poussin's possession the explanations of Commander Carpender, which had been obtained from the Navy Department, and in communicating them, the hope was expressed that they would remove all misapprehension on the part of the French Government in regard to the conduct of the American officer. Commander Carpender and his crew had actually saved the French bark and her crew from imminent peril if not certain destruction; and for this signal service Commander Carpender has received, not merited thanks, but indignant animadversion from the minister of the nation to which the vessel belongs.

But M. Poussin himself was not satisfied with the explanations furnished, and without condescending to refer the matter to his Government, and await their instructions he declared the explanations to be not of a nature calculated to dispel the discontent of his Government. Having also failed to bring upon Commander Carpender the severe reproof of his Government for an alledged error "committed," as M. Poussin rashly asserts, "on a point involving the dignity of your [our] national marine," the minister taunts the Government of the United States with subscribing to the erroneous "doctrines" of the commander, against which doctrines he therefore proceeds to protest in the name of his Government.

The attention of this Government would not, perhaps, have been so strongly attracted to the tone and temper of M. Poussin, exceptionable as they are, had not that minister, on a previous occasion, and that quite recently, made use of highly insulting language in a note he addressed to this Government under date of 18th April last, the offensive portions of which he was afterwards indulgently permitted to withdraw. In resolving to overlook this mark of disrespect, the Department was guided by a sincere desire to omit nothing which would tend to promote the friendly and harmonious relations of the two Governments. But, at the same time, not feeling disposed to countenance communications from any quarter which question or impugn the honor and dignity of the American Government, the President has deemed it proper to direct me to transmit to you the accompanying correspondence, which he wishes you to transmit to the French Government. You will readily perceive that the language objected to, and the temper which M. Poussin has not been able to conceal, must necessarily tend to obstruct diplomatic intercourse, and are essentially calculated to embarrass rather than to promote a friendly discussion of questions that concern the honor and interests of the two Republics.

I am, Sir, respectfully, your obedient servant,

JOHN M. CLAYTON.

RICHARD RUSH, Esq. &c.

The correspondence was forwarded, with an explanatory note, by Mr. Rush to the French Government, to whom M. de Tocqueville returned the following answer:

MR. DE TOCQUEVILLE TO MR. RUSH.

[*Translation.*]

PARIS, August 9, 1849.

SIR: I have received with the letter which you did me the honor to write to me on the 7th of last month the copy of the correspondence which has taken place between the Secretary of State for Foreign Affairs of the United States and the minister of France at Washington, upon the subject of two claims, which the latter had been charged to present to the Federal Government: one against the irregular detention of the French ship l'Eugenie, by Commander Carpender, off Vera Cruz; and the other for the purpose of asking for an indemnification in favor of M. Port, a French merchant, for the abrogation of the sale of a certain quantity of tobacco struck off to him by the commander of the American forces at Puebla.

These two affairs, having hitherto been discussed at Washington, where they are to be concluded, it is not my province to examine their merits. Besides, I am too certain of the integrity of the Government of the Union to doubt that it will ultimately acknowledge every claim founded in right; and, on its part, it cannot think that the French Government allows itself to be drawn by the desire of protecting its subjects to support pretensions the justice of which has not been demonstrated to it.

These sentiments of reciprocal confidence being of a nature to avert and prevent, in the discussions of private interests, those susceptibilities and misunderstandings which cannot fail to complicate them, we have seen with as much astonishment as regret the turn which the communications exchanged between our Envoy and Mr. Clayton have taken. Even before I had received the letter which you have written me to call my attention to them, M. Poussin had transmitted copies of them to me. I had been painfully impressed to find in that correspondence a tone of acerbity and harshness very little conformable to the friendly relations between the two countries; but I ought to say, without entering into useless recriminations, without seeking for the side whence the first injuries proceeded, it had appeared to me that this observation was not one applicable to the letters written by the Minister of France.

M. Poussin, doubtless misconstruing some expressions in those which have been addressed to him by the Secretary of State, believed he saw in them a want of respect, for which he may have manifested his resentment with too much spirit; but if a passage of his letter of the—of April may have hurt Mr. Clayton, it seems to me that there is no longer any ground to take advantage of it against him after he has consented to withdraw it; and he has given a pretty signal proof of his conciliatory spirit in abstaining from animadversion upon an expression in the answer addressed to him by that Minister on the 21st of April, which, estimated with a certain degree of susceptibility, might have seemed to be rather an imperious summons than a diplomatic invitation.

Furthermore, sir, it is not necessary for me to tell you that I entirely concur in the opinion which you express upon not deviating in negotiations from the observances and forms of a benevolent courtesy.

I invite M. Poussin never to forget this rule in his intercourse with the Government of the United States, and I am sure that, if it be reciprocated, the observance of it will be rendered easy to him.

Receive, sir, the assurance of the high consideration with which I have the honor to be, your very humble and very obedient servant,

ALEXIS DE TOCQUEVILLE.

On the reception of this letter at the Department of State, Mr. Clayton thus replied to the French Minister of Foreign Affairs:

The Secretary of State of the United States to the Minister of Foreign Affairs in France.

DEPARTMENT OF STATE, WASHINGTON, September 8, 1849.

M. ALEXIS DE TOCQUEVILLE,

Minister of Foreign Affairs of the French Republic.

SIR: I have received a despatch from Mr. Rush, the American minister in Paris, of the 13th of August, covering a note from you to him, dated the 9th of that month. Both have been submitted to the President, with the correspondence to which they relate. As Mr. Rush is returning home, and Mr. Rives, who has been appointed to succeed him as minister to France, has probably not yet arrived in Paris, I hasten to avail myself of the only means of communication between the Governments we represent, by addressing you directly on the subject of your note.

You acknowledge the receipt of the correspondence "which took place between the Secretary of State for Foreign Affairs of the United States and the minister of France at Washington" from which it must have been obvious to your mind that the latter had repeatedly and gratuitously addressed communications to this Government highly offensive and discourteous, both in manner and in substance.

That correspondence was submitted simply to enable your Government to decide upon the proper course to be taken in regard to its own minister. You appear to have considered the occasion as one which called upon you to construe an apology for the minister, by indiscriminately censuring both parties to the correspondence. You were not invited to decide as an arbiter upon the mode in which the American Government conducted that correspondence, which was not only courteous and respectful in terms, but entirely unexceptionable in spirit; and you could not have failed to observe that this Department had not, in any instance, descended to recrimination, whether useless or otherwise, with Mr. Poussin.

Should the correspondence of any minister of this Republic prove insulting to the friendly Government of France, that Government is too confident of our desire to maintain kind relations with it to doubt that the President of the United States would feel it to be a high duty to examine the complaint, and to render a prompt and proper atonement for the injury. But the issue presented in the correspondence of Mr. Poussin cannot be evaded by any charge of recriminations. If that charge can be made with any shadow of truth, let it be separately presented, and it will be promptly and most respectfully considered.

The President instructs me to say to your Excellency that, as from the whole tone of your communication to Mr. Rush, which has struck him with much surprise, it would seem that the disrespectful language of the French minister at Washington has been received with indulgence, and held worthy of a palliation by the distinguished minister of Foreign Affairs of France, who has manifested no disposition to redress the wrong, he, as the Chief Magistrate of the United States, feels himself now at perfect liberty, and in fact constrained, with a view to preclude opportunities which might be again abused, to perform, without any further delay, an unpleasant duty, from which he had hoped his friendly appeal to the French Government would have relieved him.

The Government is the guardian of its own honor, and, as on all occasions, it seeks to avoid giving cause of offence, so will it never submit to international disrespect. By the time this letter reaches your Excellency, Mr. Poussin will have been informed that no further correspondence will be held with him by the Executive of the United States, and that every proper facility will be afforded him should he desire to return to France.

The President further instructs me to express to your Excellency the friendly sentiments of himself and of this Government for the President, the Government, and the People of France. He does not doubt that these kind sentiments are reciprocated by them, and he anticipates, with lively satisfaction, the arrival of Mr. Poussin's successor, with whom it will be the study of this Government to cultivate agreeable and friendly intercourse, in the terms and the spirit of mutual courtesy, which will be equally honorable to both the sister Republics.

In the meantime a prompt and respectful attention will be given to any communication touching the interests of our respective countries which may be made through any other diplomatic agent whom the French Government may see fit to select.

I avail myself of the opportunity to offer your Excellency the assurance of my most distinguished consideration. JOHN M. CLAYTON.

And on the 14th inst. the Secretary wrote to M. Poussin announcing that the Government of the United States would hold no further communication with him, and that every proper facility would be given him whenever he wished to quit the United States.

Cholera Weekly Report.

Twenty-four Homœopathic Physicians of the Cities of New York and Brooklyn have reported to me the following results in the treatment of Cholera as reported by them to the Board of Health:

	Cases.	Deaths.
For the week ending Sept. 12th, ...	3	1
Total to Sept 20th, ...	311	49

B F BOWERS, M. D. Sec. Hom. Soc. N. Y.

113 Bleeker st. }
Sept. 21st, 1849. }

Died.

In North Salem, Mass. 10th instant, MRS ANNA STORER COLMAN DODGE, wife of Pickering Dodge, Esq. and daughter of the late Rev. Henry Colman.

In Brookfield, Mass. 10th instant, CHARLES COLMAN, 67, brother of the late Rev. Henry Colman.

In Boston, Mass. 17th instant, ELIZABETH K. STURGIS, 40, wife of Wm. Sturgis, Jr. of this city.

In Boston, Mass. Sept. 13th instant, ISAAC MCLELLAN, Esq 80.

In Baltimore, Md September 18th, HON. CHRISTOPHER HUGHES, well known as a diplomatist, aged 64.

In Venice, August 19, Dr. WILLIAM SPARKS, U. S. Consul at that city.

At Panama, August 18, Capt SETH RUSSELL, of New Bedford, Mass. aged 39 years and 4 months.

At Boston, on the 15th inst. THOMAS DIXON, Esq. Knight of the Order of the Netherland's Lion and of the Order of the Lily, and Consul of his Majesty the King of the Netherlands.

Married.

In Newport, N. H. Mr. ZEPHANIAH K. HUTCHINSON, of Greenville, Ill. (one of the "Hutchinson Family," of Milford, N. H.) to Miss ELIZABETH NEITLETON.

OLD COLONY A. S. SOCIETY.

QUARTERLY MEETING.

☞ A quarterly meeting of this Society will be holden in the Town Hall, South Bridgewater, on Saturday and Sunday, the 28th and 29th inst. commencing at 10 A. M. on Saturday.

Let every Abolitionist in the Old Colony be his and her representative on the occasion. A very interesting meeting is anticipated, as WM. L. GARRISON, C. C. BURLEIGH, and other able speakers, are expected to be present. Let the meeting be fully attended. To the rescue, friends of humanity!

BOURNE SPOONER, *Pres.*

H. H. BRIGHAM, *Sec.*
South Abington, Sept. 12, 1849.

FOURTEENTH

PENNSYLVANIA

ANTI-SLAVERY FAIR.

The return of the season for our sale prompts us to send forth the word of remembrance to our fellow-laborers in this department of Anti-Slavery work. The success of past years should cheer and incite us to vigorous effort for the present year.

So fully have the various *Circles* throughout our bounds identified themselves with us in this work, and so much of experience have the past years given us and them, that all which we consider now necessary to be done is to revert to the necessity of continued effort on the part of all who feel that to them must not come the folding of the hands, nor the repose of him whose labour is accomplished, while the slave is driven by the merciless task-master, and our brother continues weary and heavy laden.

We would earnestly invite the co-operation of all those who sympathize with the slave, and would help to overthrow a system at war with all the dearest rights of humanity, and the most holy relations of life.

We have been appointed by the Philadelphia Female Anti-Slavery Society, a Committee to make arrangements for the Fair to be held the close of this year. Any persons wishing information may communicate with any member of the Committee.

Sarah Pugh,
Sarah A. M Kim,
Huldah Justice,
Maria M. Davis,
Mary T. Stickney,
Emma Parker,
Rebecca Plumley,
Elizabeth Davis,
Janette Jackson,
Elizabeth Carman,
Martha Carman,
Margaret Jones,
A. Matilda Cassey,
Clementine G. Ruby,
Sarah T. Child,
Anna M. Child,
Anna M. Hopper,
Mary Grew,
Elizabeth Gay,
Hannah W. Haydock,
Theresa K. Hallowell,
Margaret A Griscom,
Hannah L Stickney,
Esther Reckless,
Gertrude H. Burleigh,
Emily A. Winslow,
Harriet D. Purvis,
Margaretta Forten,
Elizabeth Clendenen,
Sarah M. Douglass
Mary Shaw,
Esther Hogeland,
Priscilla Lockens.

PHILADELPHIA, September 18, 1849.

ANNUAL MEETING
OF THE

Eastern Pennsylvania Anti-Slavery Society.

The Twelfth Annual Meeting of the Eastern Pennsylvania Anti-Slavery Society will commence its sessions at Norristown on Monday the 15th of October, at 10 o'clock, A. M. In making this announcement, the Executive Committee take it for granted that no special urging will be required on their part to induce a large attendance on this occasion, of the members and friends of the Society. Our annual gatherings have ever been seasons of the deepest and most delightful interest, and there is no reason to apprehend that the approaching one will be marked by the slightest diminution in this respect; on the contrary, the more advanced position of the Anti-Slavery enterprise, and the relations which it now sustains, will suggest themes of new interest for discussion, and impart fresh zest to our deliberations. Our movement never stood in a more commanding attitude before the public, nor were we as an organization ever in a better condition to labour effectually for its advancement. Entirely united among ourselves, we are at the same time the undisputed occupants of the Anti-Slavery field. Never had we finer opportunities of usefulness. How we can best avail ourselves of these opportunities and meet the corresponding

Poetry.

For the Standard.

TO ———.

Suggested by the Legend of St. Christopher—as related in Kavenagh.

"Thou hast perilled thine own life—borne me o'er the rushing river,
Plant thy staff now in the ground—it shall bud and fruit forever!"
Thus the child unto the man—the strong, truth-seeking Christopher—
And a little one doth claim, thou hast done the same by her.

More she urgeth! thou hast borne the Christ-child on thy shoulder:
He is ever young in us, as we grow in meekness older:
Take the lesson to thy heart—let it sink into thy bosom,
And thy staff, like Aarqn's rod, shall the more divinely blossom. M.

From Eliza Cook's Journal.

"OUR FATHER."

BY ELIZA COOK.

"Many of the children told me they always said their prayers at night, and the prayer they said was 'Our Father.' I naturally thought they meant that they repeated the Lord's Prayer, but I soon found that few of them knew it. They only repeated the first two words—they knew no more than 'Our Father.' These poor children, after their laborious day's work, (nail-making, japanning, screw-making,) lying down to sleep with this simple appeal, seemed to me inexpressibly affecting."—*Report of the Commissioners on the Employment of Children; Evidence of R. H. Horne, town of Wolverhampton.*

PALE, struggling blossoms of Mankind,
Born only to endure,
White, helpless slaves, whom Christians bind,
Sad Children of the Poor!
Ye walk in rags, ye breathe in dust,
With souls too dead to ask
For aught beyond a scanty crust,
And Labor's grinding task.
Ye ne'er have heard the code of Love,
Of Hope's eternal light;
Ye are not lead to look above
The clouds of earthly night;
And yet mid ignorance and toil,
Your lips, that ne'er have known
The "milk and honey" of the soil,
Sleep not before they own
"Our Father!"

Unheeded workers in the marts
Of England's boasted wealth,
Ye who may carry ulcered hearts,
If hands but keep their health;
Ye, whose young eyes have never watched
June's roses come and go,
Whose hard-worn fingers ne'er have snatched
The Spring-flowers as they blow;
Who slave beneath the Summer sun,
With dull and torpid brain,
Ye, who lie down when work is done,
To rise and work again;
Oh, even ye, poor joyless things!
Rest not before you pray;
Striving to mount on fettered wings
To Him who hears you say,
"Our Father!"

Proud, easy tenants of the Earth,
Ye who have fairer lots,
Who live with plenty, love and mirth,
On Fortune's golden spots;
Ye, who but eat, laugh, drink and sleep,
Who walk 'mid Eden's gloom,
Who know not what it is to weep
O'er Poverty's cold tomb;
Oh, turn one moment from your way,
And learn what these can teach,
Deign in your rosy path to stay,
And hear the "untaught" preach;
Then to your homes, so bright and fair,
And think it good to pray—
Since the sad Children of Despair
Can kneel in thanks, and say,
"Our Father!"

Miscellany.

CALEB COLTON: THE AUTHOR OF LACON.

Mr. Caleb Colton was educated at Eton and Kings College, Cambridge. He graduated B. A. in 1801, and M. A. in 1804. In 1801 he was presented by the College to the perpetual curacy of Tiverton Prior's Quarter, in Devonshire, which he held with his Fellowship, and where he continued to reside for many years, and until presented to the vicarage of Kew and Petersham, in 1818. The eccentricities and irregularities by which he was afterwards distinguished, were not entirely unknown here. On one occasion he was sent to read the "Visitation of the Sick," to a dying parishioner, who had amassed great wealth in the Indies. The visit occupied him until another clergyman had concluded reading the afternoon prayers in the church at Tiverton. Colton rushed from the dying man's bedside into the pulpit, and for above an hour poured forth an extemporaneous flood of eloquence in favor of strict morals, to the no small surprise of his crowded auditory, and closed at length as follows:

"You wonder to hear such things from me, but if you had been where I was just now, and had heard and seen what I did, you would have been convinced it was high time to reform our courses—and I, for one, am determined to begin." The very next Sunday he hurried over the reading of a fifteen minutes discourse, and immediately after was seen placing his pointers in a basket behind, and his guns beside him, in his gig, and driving off towards a distant manor, to be ready for the next day's partridge shooting.

His first publication, in 1810, was also marked by the same characteristics. It was "A plain and authentic narrative of the Stampford Ghost;" in which he asserted his confident belief in the supernatural agency of the disturbances of Sampford, (rather closely plagiarised from the ghost of Cock Lane,) and wound up all, by placing in the hands of the mayor of Tiverton a bond, by which he engaged to pay 100*l.* to any one who could explain the cause of the phenomenon. It certainly required this proof of his good faith not to provoke a smile at the title of his next publication—"Hypocrisy, a Satirical Poem," which was welcomed but coldly by the public in 1812.

Mr. Colton was always an anti-Bonapartist, both when, in the height of his power, he was the peculiar object of the abuse of the English newspapers, and when, after his fall, he was made the theme of praise which posterity will perhaps regard, as equally exaggerated and disgusting. The poem of "Napoleon" followed that of "Hypocrisy," in the same year, and was considered to evince much superior poetical talent. It was while the proof sheets of this work were preparing for publication, that a writer, who gave an account of him about fourteen years afterwards, in a defunct periodical, "The Literary Magnet," was introduced to Mr. Colton by an equally eccentric personage, the well-known Walking Stewart. "The appearance of Mr. C. was," he says, "at once striking and peculiar. There was an indefinable something in the general character or his features which, without being remarkably prepossessing, fixed the attention of a stranger in no ordinary degree. His keen gray eye was occasionally overshadowed by a scowl or inflection of the brow, indicative rather of an habitual intensity of reflection than of any cynical severity of disposition. His nose was aquiline, or (to speak more correctly, if less elegantly) hooked; his cheek bones were high and protruding, and his forehead by no means remarkable either for its expansiveness or phrenological beauty of development. There was a singular variability of expression about his mouth, and his chin was precisely what Lavater would have called an intellectual chin. Perhaps the shrewdness of his glances was indicative rather of extraordinary cunning, than of high mental intelligence. His usual costume was a frock coat, sometimes richly braided, and a black velvet stock: in short his general appearance was quite military; so much so, that he was often asked if he was not in the army. I am half inclined to believe that he courted this kind of misconception, as his reply was invariably the same: 'No, Sir, but I am an officer of the church *militant*.'"

Before they parted, Mr. Colton gave his new acquaintance a pressing invitation to breakfast next morning, and put a card into his hand, in which the name of the street and the number of the house were explicitly mentioned. The describer went and found—a marine store shop! and thinking that after all there must be a mistake, he walked off. On again meeting Mr. Colton, the too fastidious stranger was reproached for his breach of appointment, and invited anew. "The most exaggerated description of the secrets of the poets of fifty years ago," says the visitor, "would not libel Mr. Colton's apartment. Such of the panes as were entire were begrimed with dirt. As to the only two chairs in the room, while one, apparently the property of the poet, was easy and cushioned, and differing essentially in character from the rest of the furniture, the other, a miserable rush-bottomed one, was awfully afflicted with the rickets. On the deal table at which the host was seated, stood a broken wine-glass half filled, with ink, with a steel pen, which had done some service, laid transversely on its edge. Immediately beside the poet lay a bundle of dirty and dog's-eared manuscripts. After reciting to his visitor several pages of the MS, 'Lacon, the work which raised him to fame, Mr. Colton insisted he should taste his wine, and, going to the piece of furniture which contained his bed, opened a large drawer near the floor which was filled with bottles of wine ranged in saw-dust, as in a bin. His hock and white hermitage were delicious, and poet and auditor parted faster friends than ever."

Towards the end of 1820 appeared "Lacon, or Many Things in a Few Words, addressed to those who think," a thin, ill-printed seven-shilling octavo. It attracted much attention and praise. The name of Colton was henceforth known to all: and when we find that the sixth edition of "Lacon" appeared in 1821, we need not wonder that "Lacon Vol. II." appeared in 1822.

It has been charged that some of the ideas in this popular work may be traced to "Burdon's Materials for Thinking," a favorite work with Mr. Colton, and that others are taken from Bacon's Essays, but after making every deduction, its originality, its wit, its eloquence, and its acuteness, are mainly and undeniably the property of its reputed author.

In 1822, Mr. Colton republished his "Napoleon," with extensive additions, under the title of "The Conflagration of Moscow." The next that was heard of him was in connexion with the then notorious murder of Weare by Thurtell. Both were habitual gamblers. So was the Vicar of Kew, and he had suddenly disappeared. He was known to have been frequently in the company of the murderer and the murdered. It was feared he had fallen a victim to those he had selected as his habitual associates, but Thurtell denied the fact. Some time elapsed before it transpired, to the public at least, that Mr. Colton's disappearance had been voluntary and that he had fled from his creditors, who gazetted him as a bankrupt merchant.

We remember to have seen quite recently, in a London paper, an account of the claims established against him by his London creditors on this occasion, and among them was a bill for the paper upon which Lacon was printed.

In Nov. 1827, on the latest day allowed by law, he appeared to take re-possession of his living: but in 1828 he finally lost it, by lapse, and the college appointed a successor. For the next two years he was in America, travelling through the United States; from thence he transferred his residence to the Palais Royal,—"which is to Paris," says Galignani's Guide, "what Paris is to Europe, the centre of pleasure and vice!" He there expended considerable sums in forming a picture gallery, and every nook of his apartment was filled with valuable paintings. He then become known in the gaming *salons* of the Palais Royal,—and so successful was he, that in a year or two he acquired £25,000. But inveterate attachment to the gaming table again rendered him a beggar, and his excesses brought on a disease, to remove which, a surgical operation became indispensable. The dread of this operation produced such an effect upon Mr. Colton's mind, that he became almost insane, and finally blew out his brains, in order to avoid the pain of the operation.

He doubtless little supposed when he was writing Lacon, that he was destined himself to illustrate one of its wisest apothegms. "The gamester," he there says, "if he die a maytyr to his profession, is doubly ruined. He adds his own soul to every other loss, and by the act of suicide, renounces earth to forfeit heaven."

He put an end to his life at Fontainbleu, while visiting a friend, on the 28th April, 1832.

During his residence at Paris, his mode of dress continued unchanged. He had only one room, kept no servant, unless a boy to take charge of his horse and cabriolet: he lighted his own fire and performed all his other domestic offices himself. He printed at Paris for private circulation "An Ode on the death of Lord Byron," and left at his death a poem of 600 lines, which was afterwards published, entitled "Modern Antiquity," in which he maintains that the moderns are the true ancients, as belonging to the most advanced period of the world.—*Evening Post.*

THE BERMONDSEY HORROR,—THE COMMODITY OF MURDER.

God's lightning pursuing murder is become a true and active thing. What was a figure of speech is now a working minister. A phrase in the mouth of poetry, is now a familiar presence—a household retainer, doing hourly errands. We have brought devastation into servitude: we have made a bond-slave of destruction. Thus, Murder has hardly turned from its abomination—scarcely set forth upon its shuddering flight, when the avenging lightning stays the homicide.

Marvellous is the poetry of our daily life! We out-act the dreams of story-books. The Arabian tales are flat, crude gossip against the written activities of our social state. *Sindbad*, with his wonders, so many glories about him, is become a dull fellow, opposed by the electric workman—the Clerk of the Lightning.

Murder, with its black heart beating thick, its brain blood-gorged, reads the history of its damnation. Hundreds of miles away from its ghastly work, Murder in the stupidity of deepest guilt—for the greater the crime the greater the folly that ever as a shadow accompanies, and betrays it—Murder, with forced belief in its impunity, reads its own doings chronicled and commented upon in the newspaper sheet: and—so far away from the victim's grave; the retreat so cunningly assured, the hiding-place so wisely chosen—Murder draws freer breath, and holds itself secure!

—And the while, the inexorable lightning—the electric pulse—thrills in the wires—and in a moment idiot murder stammers and grows white in the face of Justice. In the marvellousness that sublimates the mind of man, our Electric Tales make poor work of the Arabian. Solemon's Genii may sleep in their brazen kettles. Thoy are, in truth, the veriest smoke compared with the Genii of the Wires.

In the contemplation of this last atrocity—a horror that, traded upon, seems to taint the wholesomeness of daily life: for in every variety of utterance, Murder cries to us in the public streets—in this last great wickedness, there is matter for sad congratulation, for mournful thanksgiving. An abomination is committed, and—so wonderful the means of apprehension: so sure and so astounding in their operation—and guilt has but a few gasps of fancied freedom, and lo! guilt is captive. Considering the certainty—the fate that travels the wires—we take hope that from the self-conviction of discovery—from the disheartening belief that there is no escape—no evasion from the consequence of crime, the miserable wretch tempted to evil, will turn in his mind the many odds, and refrain upon the lowest principle—that of calculation. This is something. The murderer in mind who would not be stayed in his guilt by the thought of after lightning—may pause, awed by the thought of lightning ready—the unerring telegraph.

And, in the present hour, there is another cause of mournful pride to the English nation. It was a solemn business, a stern and awful work begun, when the *Fire Queen*, with her black flag of smoke, stood out from Portsmouth; bound to cross the Atlantic if need were—to stay and overhaul the *Victoria*, freighted with the curse of Murder. There is a fine, stern lesson in this: a noble sermon, preached *extempore* to embryo crime. Justice at the Home Office makes the wires speak, saying to a certain Admiral,—"Send a fast-sailing ship to sea, that retribution may be done upon bloodshedders." There is something solemn, awful, in the warning uttered in this. It says to crime,—"Though the sea compass you: though you have baulked pursuit, and Justice—like a hound at fault—beats and gropes confounded; though you have begun to count the profits of blood, and how to make the most of them; how, in your new country, to live a life of impunity and ease,—nevertheless, give up the dream; dismiss the vision, and awake to horrid truth. For there, in the horizon miles away, is a thin dark vapor—the man at the mast has seen and reported—and, with every ten minutes, it becomes more distinct,—and now the distant gun is heard across the water, booming command; and the ship's yards swing round;—she lays to: and—how rapid the ceremony, how brief the time! and Murder, aghast and manacled, is made again to turn its face towards the land it has outraged with the sacrifice of blood."

And so far we gather a sad satisfaction for a consideration of the Bermondsey horror. All else is matter of disgust and loathing. Again Murder-Market is begun; again Homicide Fair opens its devilish shows. The rag-pickers of crime are at work, and we have, and—save in the lull that precedes the Sessions' opening,—shall continue to have as daily, weekly fare, the past and present doings of a man and woman accused of a crime infernal—doings told at the longest, to make the greatest show; presenting to the sense of the purchaser, the fullest pennyworth. Small, indeed, is the single evil of the one life lost, to the greater iniquity committed upon the moral health of society, when Murder-is made the staple subject: when a tale of bloodshed, set forth in every sort of phrase, and exhibited by every sort means, assails us at every step. At this moment, refined, civilized, philanthropic London reeks with the foulness of the Bermondsey Murder. There, in words of ink-black blood, it stains the walls; there it is gibbetted in placards, and is carried shouting, in the highway. Certain Frenchmen have, within these few days, written upon the dreariness of an English Sunday. "To pass the day alone," says M. GAUTHIER, "without a light at the bottom of the well of the Great Pyramid, is preferable to a Sunday at London." Ha! MONSIEUR GAUTHIER, doubtless, you timed your visit at an unlucky season. It was not in a time of diabolical murder. Otherwise you must have owned that a London Sunday is not without a certain excitement. There is a part of the Sunday press that, for the delectation and improvement of serious English families, makes a real murder as fascinating—flavoring it with the hottest spice of style—as though written by your own SUE: as though patched and stolen by your own DUMAS. Nor are the literary graces without the company of the Fine Arts: Murder has its R. A's; and the respectable English family may contemplate the countenance of the human butcher: may consider the cut of his coat, and the tie of his neckcloth;—all these things being sought for with the earnestness of truth, and set forth with the anxiety of thrift. And so, the English public is made to pet a criminal. To hang him certainly: indeed, it is in the hanging that we have the interest: but to pet and cocker him, and take a world of pains in him until hanged; and then to enshrine his effigies, and treasure as a curious thing the hat he wore—the shoes he trod upon.

Good MADAME TUSSAUD, devoting art to homicicide, turns to the pleasantness of profit the abomination of blood. With her so much murder is so much counted money; and—knowing the susceptibility of a British public—it must be owned she sets forth her wares with a wise eye to business. Every day in the newspapers MADAME TUSSAUD offers to the heads of families and their little ones,—"RUSH the Murderer, taken from life, at Norwich, during his trial, in his usual dress!" Every morning do we behold the miscreant gibbetted in the newspaper column, with the intelligence that the wretch is the last new tenant of the Chamber of Horrors, to be seen for only an extra sixpence. The ordinary exhibition, composed of kings and queens, philosophers and so forth, is one shilling; murderers, sixpence more. Blood, like condiments at a meal, must be paid for extra.

Thus considered, the crime of murder—as traded upon in our commercial London—is a national evil. The individual suffering and sin is as nothing to the general mischief arising from the marketable uses made of the wickedness. The murdered man O'CONNOR bears—"in all," testifies MR. SAMUEL LOCKWOOD, surgeon—"eighteen wounds." Shall we not, in due season, have engravings of the murderers? Take the eighteen wounds of the victim, and multiply them a thousand times if you will—and they will be as a score of scratches, compared with the hurts inflicted on the body social by the "cuts" of the butchers. And, moreover, as mute preachers of a moral lesson,—is there not for the assassins an immortality of wax?

Be certain of it. Already MADAME TASSAUD—fine arithmetical artist—has cast her eye around her Chamber of Horrors for a niche. Yes. GREENACRE may stand a little to the left: COURVOISER somewhat to the right: and so—and so there will be room for the profitable new-comers, the butchers of Bermondsey.—*London Punch.*

THE WAR CONGRESS.—Ever in opposition to the friends of Peace, a meeting of the War Congress last week took place in London around a table in the smoking-room of a crack club. The assembly consisted of above half-a-dozen young military gentlemen of fashion. The Chair was taken by everybody at 8 o'clock, and after cigars had been lighted.

LIEUTENANT PHIPPS (of the Greens) said he would be glad if one would tell him what those fellows were doing in Paris?

CAPTAIN DANDISON thought they were pretty quiet now.

LIEUTENANT PHIPPS did not mean them. He meant those Peace fellows.

CORNET BUCKSEY had no idea. It was such a bore to read the papers. But those disciples, or apostles, or whatever you called it, of Peace, to go about preaching in that way was absurd.

LIEUTENANT TRITE was decidedly of opinion that the idea of international arbitration was utopian.

ENSIGN LOGIC would ask if you might not just as well think of settling all disputes by seconds?

MAJOR SAVAGE would have that fellow COBDEN shot. He believed that it was the object of that man to destroy the Army in order to subvert the Crown.

LIEUTENANT PHIPPS thought he had much better have stuck to the cotton-twist.

CAPTAIN DE WITT would suggest hemp-twist; for all the set deserved to be hanged.

CAPTAIN DANDISON asked if they were not mostly Quakers?

LIEUTENANT PHIPPS believed so. Quakers and Wesleyans, and all that sort of thing.

CORNET BUCKSEY said that they were a parcel of confounded rascals at any rate, but wished to know what was the good of talking about them?

No one appearing able or willing to answer this question, the conversation, after a pause, turned on the subject of a horse, and was protracted to a late hour.—*Ibid.*

From Eliza Cook's Journal.

THE REAL HISTORY OF JEANIE DEANS.

It is no longer doubted or denied, that Helen Walker, of the parish of Irongray, in the neighborhood of Dumfries, was the prototype of the heroine who, under the fictitious name of Jeanie Deans, figures so conspicuously in the "Heart of Mid-Lothian." Her history, however humble, was in some respects eventful, and when stripped of all adventitious ornament, may be given very briefly; though few readers require to be informed now how it has been expanded, by the fertile genius of Sir Walter Scott. From whence her parents came is not known, but it is generally believed that they were what are called "in-comers" into the parish of Irongray, and were in no way connected with the Walkers of Clouden, a race alike distinguished for respectability and longevity, and who have flourished, time out of mind, upon the fertile and pleasant banks of the Cairn. Her father appears to have been a laboring man, and at his death, his widow, who was then well stricken in years, became dependent for support on the industry of her daughters, Nelly and Tibby Walker.

I regret that I am not able to fix the exact date of the principal incident in Helen Walker's life. I believe, however, that it occurred a few years previous to the more lenient law for child murder, which was passed in 1736. At this time, her sister Tibby, who was considerably younger, and a comely girl, resided in the same cottage; and it is not improbable that their father, a worthy man, was also alive. Isabella was courted by a youth of the name of Waugh, who had the character of being rather wild, fell a victim to his snares, and became enciente, though she obstinately denied the fact to the last. The neighbors, however, suspected that a child had been born, and repeatedly urged her to confess her fault. But she was deaf to their entreaties, and denied all knowledge of a dead infant, which was found shortly after in the Cairn or Clouden. The circumstance was soon bruited abroad, and by the directions of the Rev. Mr. Guthrie, of Irongray, the suspected person was carried before the authorities for examination. The unnatural mother was committed to prison, and confined in what was called the "thief's hole;" in the old jail of Dumfries, a grated room on the ground-floor, whither her seducer sometimes repaired and conversed with her through the grating. When the day of trial arrived, Helen was told that "a single word of her mouth would save her sister, and that she would have time to repent afterwards;" but trying as was the ordeal, harrassing the alternative, nothing could shake her noble fortitude, her enduring and virtuous resolution. Sleep for nights fled from her pillow; most fervently she prayed for help and succor in the time of need; often she wept till the tears refused to flow, and her heart seemed too large for her body; but still no arguments however subtle, no entreaties however agonizing, could induce her to offend her Maker by swerving from the truth.

Her sister was tried, condemned, and sentenced to be executed at the termination of the usual period of six weeks. The result is well known, and is truly as well as powerfully set forth in the novel. Immediately after the conviction, Helen Walker borrowed a sum of money, procured one or more letters of recommendation, and without any other guide than the public road, began to wend her way to the City of London, a journey which was then considered more formidable than a voyage to America is in our day. Over her best attire she threw a plaid and hood, walked barefooted the whole way, and completed the distance in fourteen days. Though her feet were "sorely blistered," her whole frame exhausted, and her spirits sadly jaded, she found it impossible to rest until she had inquired her way to the residence of John Duke of Argyle. As she arrived at the door, his Grace was just about to step into his carriage, and as the moment was too critical to be lost, the heroic pilgrim presented her petition, fell upon her knees, and urged its prayer with a degree of earnestness and natural eloquence that more than realized the well known saying of "snatching a grace beyond the reach of art." Here again the result is well known; a pardon was procured and despatched to Scotland, and the pilgrim, after her purse had been replenished, returned home, gladdened and supported by the consoling thought, that she had done her duty without violating her conscience. Touching this great chapter in her history, she was always remarkably shy and reserved. But there is one person still alive who has heard her say, that it was through the "Almighty's strength" that she was enabled to meet the Duke at the most critical moment, a moment which, if lost, never might have been recalled in time to save her sister's life.

Tibby Walker, from the stain cast on her good name, retired to England, and afterwards became united to the man who had wronged her, and with whom, as is believed, she lived happily for a greater part of half a century. Her sister resumed her quiet rural employments, and after a life of unsullied integrity, died in November or December, 1791, at the age of nearly fourscore. She was interred in Irongray churchyard, a romantic cemetery on the banks of the Cairn.

ROB ROY AND THE CORONETTED CATTLE-DEALER.

"Robert M'Gregor, third son of Lieut. Colonel Donald M'Gregor, of Glengyle, Perthshire, by a daughter of Campbell of Glenlyon, was known as the celebrated Rob Roy, a man of singular intrepidity and distinguished valor. His lands, though of little value were of considerable extent; they extended from the head of Loch Lomond, twelve miles along the eastern border, and stretched into the interior of the country, and partly round the base of the stupendous mountain of Ben Lomond. The Marquis of Montrose, his near neighbor, foreseeing the necessity of gaining Rob Roy's confidence, made a proposal of entering into partnership with him in the trade of cattle dealing. In this plan Rob Roy readily acquiesced, and, being considered a good judge of cattle, Montrose had every reliance on his abilities, and advanced him, as a partner, one thousand merks, besides the original sum laid out in the purchase of cattle. Montrose, at different periods, advanced him money on the security of his estates. They carried on the trade of cattle dealing with success, till one of the name of Macdonald, an inferior partner, fled with a large sum of money, which loss greatly impeded Rob Roy's trading concerns, and rendered him incapable of paying Montrose. The partnership being dissolved owing to the circumstance, Montrose immediately instituted a lawsuit against Rob Roy, by which the latter was compelled to give his lands in wadset, on condition that they should again be restored to him, provided he could pay the money. Sometime thereafter, Rob Roy's finances having improved, he offered to return the sum for which his estate was held, but it was pretended that, besides interest, and various other expenses, the amount had greatly increased; and, also, that it would require a considerable time to look over the various accounts, in order to form a correct statement, and to see how matters stood between them. By this equivocal conduct Rob Roy was sometime amused, and ultimately deprived of his property. Mr. Graham, of Killern, the Marquis of Montrose's chamberlaid, over-zealous in his master's service, had recourse to a mode of expulsion inconsistent with the laws of humanity, by insulting Mrs. M'Gregor, and depriving her of her house and property in her husband's absence, and which greatly justified the measures of retaliation which he afterwards adopted. Rob Roy, subsequently to his expulsion from his estate, had been a contractor for aiding the police of different districts on the borders of the Highlands, and made a special agreement with the proprietors, tenantry, and all classes of people in those districts, to protect their property from freebooters, who were in the habit of plundering and committing depredations on the more defenceless districts. The money paid for this protection was called black mail, and was paid agreeably to the conditions agreed upon by the contracting parties. By vigilance and activity, combined with justice and honesty of principle, peace was in a few years established throughout the country on a firm and lasting foundation, and continued to operate without the aid of contractors, watches, or guarantees."

CIRCASSIAN SLAVE TRADE.

"The Turkish slave dealers seldom bring arms to the Caucasus, or if they do, merely of the ornamental kind; and powder also they bring only in small quantities, as presents for the princes and nobles. The Circassians are not usually willing to trade by barter for their beauties, preferring to receive their price in hard cash; and they do not appear to find any difficulty in obtaining gun-powder, even from the Cossacks on the Kuban, &c. In most instances only the daughters of slaves, or of freedmen, are sold, but even noblemen may occasionally be induced to part with their daughters or sisters, for bright piasters; and the girls themselves, to whom from their infancy the ease and splendor of the life they are to lead in the Turkish harems has been painted in glowing colors, generally leave without much pain their rude mountains and their unnatural parents. Each vessel carries from thirty to forty girls, crammed like herrings in a barrel; but they submit with great resignation to the sufferings of the voyage, soon to be exchanged for the joy of the magnificent city of the sultan.

"It is calculated that out of six slave ships five always reach their destination. During the winter from 1843 to 1844, twenty-eight ships sailed for the Caucassian coast, and twenty-three arrived safe with their cargoes, three having been burned by the Russians, and two, with their fair, living freight, swallowed by the sea. A Turkish sea captain in Europe related to me—apropos of these slave-ships—the following anecdote. A few years ago one of them sprung a-leak out to sea, just at the moment when a Russian steamer was passing at some distance. The Turkish slave-dealer, preferring even the air of Siberia to drowning, made a signal of distress, and the steamer came alongside, by whose assistance only the crew and passengers could be saved from inevitable destruction. But so deeply rooted in the Circassian heart is hatred to the Russians that the blood of these girls rose at the thought of becoming the property of a despised Russian soldier, instead of sharing the couch of a magnificent Turkish pacha. They raised a mournful cry as the Russian vessel approached, and some sprang desperately into the sea, while others plunged their knives into their hearts. The greater number of them, however, were carried on board the steamer, and taken to Anapa, whence they were transported to the Cossack country, and distributed among the Cossacks of the line.

"I myself once made the passage from Trebisond to Constantinople with a dozen of these Circassian girls, as deck-passengers. They were mostly mere children of twelve or thirteen, very pale and thin, but with fine and interesting countenances, and a certain wild fire in their black eyes. Two only were carefully veiled, and their figures displayed more roundness of outline; they might be eighteen or twenty years of age; and to these the slave-dealers paid much attention, and frequently brought them coffee, of which the others got none. On my making some inquiry concerning them, he informed me they were the daughters of a nobleman; had fine rosy cheeks, and were much fatter than the rest, so that they would fetch a much higher price in Stamboul than the others. For these beauties he hoped to obtain as much as 30,000 piasters; of the others he spoke with great contempt, and said he should be glad to get sixteen guineas a piece for them. This Turkish slave-dealer was richly dressed in silks and furs, and in spite of his detestable trade was a man of pleasing manners. He informed me that since the Russian occupation of the Circassian coast, his occupation had become more difficult and perilous, but far more profitable. 'Formerly, when Greek and Armenian women were brought to the Constantinople market, one might get a beautiful girl as low as ten thousand piasters, whilst at present, a well-fed, rosy cheeked damsel from Gouriel or Adschara would stand one in as much as forty thousand.'"—*Wagners Caucasus, 1843 and 1846.*

WESTERN ELOQUENCE.—The farther we go west, the higher the style rises. Wisconsin, at present, "piles the agony" of rhetoric up to the maximum point. The following is an extract from an oration delivered on the fourth of July last, at Lancaster, in that State.—*Boston Courier.*

Americans!—Remember that your country was borne in blood, baptized in gore, cradled in the war hoop, and bred to the rifle and bowie-knife. We have *fowt* our way up. The colonies cut their way out of it, through blood and carnage and thunder. They tore their blanket wide *oping*. *Onst* or *twist* it looked like a mighty slim chance; but they cut and seared and tore and slaughtered away like blazes. (Cheering.) They grappled John Bull like a pack of bull *tarriers*. They took him by the haunches; they grappled his *wine* pipe, and least they made him bellow like bloody thunder. Washington sheathed the sword. The gentle olive branch of peace waved her green and luxuriant foilage in majesty over the shores of Columbia: and foreigners flocked in and built their nests with us among its sheltered boughs. But a few more years had rolled down the rail-road track of time, when John Bull again came belowing up the Mississippi, pawing up *onto* his back the rich and luxuriant *side* of Louisiana, and homing the bank of the *sayed* river and lashing his tail like fury. But just below New-Orleans he found the great Jackson, and he couldn't skake him more than an oxen, he couldn't *shure!* (Great applause.) Jackson stood there like a *taurierior* and met John Bull as he advanced *every time*. At last he hit him a lick, right back in under between the horns that knocked the breath out of him, and sent him off *blating* and bellowing *like he felt disagreeable at the stumk*.

Soldiers of Winnebago war, and invincibles of Sauk furse! (*Here thirteen men arose.*) Heroes of Bad Axe! Veterans of Stillman's fight! Very nimble men! You have come down to us from a reform of generation. Heaven has bountifully prolonged out your lives that you might see the fruit of your valor. You behold around no longer the torch of the savage, and the gleaming of the tomahawk and the scalping knife. All is now peace and quiet. The houses that you see around you are the abodes of civilized and refined white folks. This spacious edifice that surrounds you is not a wigwam; but a temple of law and justice. How changed are all things! Under the spur of the schoolmaster, the very tail of civilization has advanced beyond what the *front cars* then was Glorious freedom! Great and glorious country! Let me die in contemplation of thy sublime destiny, exclaiming with my dying breath, "bear the stars and stripes aloft: and onward—onward." (*Terrific cheering.*)

HOW RICHTER BORE POVETY.—"The darkest period of our hero's life was when he fled from Leipsic and went down in disguise to Hof. The lawsuit had stripped his mother of the little property she inherited from the cloth-weaver, and she had been obliged to part with the respectable homestead where the honest man had carried on his labors. She was now living with one or more of Paul's brothers, in a small tenement, containing but one apartment, where cooking, washing, cleaning, spinning, and all the beehive labors of domestic life must go on together.

"To this small and overcrowded apartment, which henceforth must be Paul's only study, he brought his twelve volumes of extracts, a head that in itself contained a library, a tender and sympathizing heart—a true, high-minded, self-sustaining spirit. His exact situation was this: The success of the first and second volumes of his *Greenland Lawsuits* had encouraged him to write a third—a volume of satires, under the singular name of '*Selections from the papers of the devil*;' but for this we have seen he had strained every nerve in vain to find a publisher. This manuscript, therefore, formed part of the little luggage, which his friend Oerthel had smuggled out of Leipsic. It was winter, and from his window he looked out upon the cold, empty, frozen street of the little city of Hoff, or he was obliged to be a prisoner, without, as he says, 'the prisoner's fare of bread and water, for he had only the latter; and if a gulden found its way into the house, the jubilee was such, that the windows were nearly broken with joy.' At the same time, he was under the ban of his costume martyrdom; this he could have laughed at and reformed; but hunger and thirst were actual evils, and when of prisoner's food he had only the thinner part, he could well exclaim, as Carlyle has said—

'Night it must be e'er Friedlend's star will beam.'
'Without, was no help, no counsel, but there lay a giant force within; and so from the depths of that sorrow and abasement, his better soul rose purified and invincible, like Hercules from his long labors.'

"'What is poverty,' he said, at this time, 'that a man should whine under it? It is but like the pain of piercing the ears of a maiden, and you hang precious jewels in the wound.'"—*Life of Richter.*

Gleanings from Foreign Publications.

AMERICAN STRIPES.—It is the boast of our American cousins that they flog Creation. This is a slight overstatement. They only flog the black portion of their fellow-creatures.—*Punch.*

TO THE NERVOUS.—"Not long I (Dr. N. Rogers, in the *Medical Times*) heard a self-constituted physician in petticoats recommend 'a dose of castor-oil,' as it would 'grease the nerves.'"

The *Abroath Guide* says, that at a late Mormon meeting there, one of the preachers coolly informed his audience that it was no uncommon thing to see St. Peter paying them visits, and that, upon a late occasion, St. John the Baptist, had kindly condescended to honor the christening of one of their sect with his presence.

RUMOURED PARDON OF THE IRISH STATE PRISONERS.—The *Liverpool Journal* has good reason to believe that it is the intention of Government, in deference to her Majesty's wishes, to pardon all the Irish state prisoners, at home and abroad.

A HINT TO EMPLOYERS.—"Sir," said Dr. Johnson, "a man that has seen one green field has seen all green fields. I like to study human nature; let us take a walk down Fleet-street." Of a somewhat different opinion are the proprietors of the *Times*, knowing that, however much their employés may like to study human nature, they have no especial liking for a walk down Fleet-street, most of their compositors at least having long since been heartily sick of what is technically called "the mother country of printers." We understand the whole of the workmen engaged on the Leviathan have been allowed (during this slack newspaper season) a week's holiday, being paid nevertheless; ten each week rusticating, and five extra men being engaged, some of whom, probably, have taken many a fruitless "walk down Fleet-street."—*Jerrold's News.*

DISGRACEFUL CONDUCT OF A GOAL CHAPLAIN.—Some revolting facts have been made public relative to the mode of "administering spiritual consolation" to condemned convicts adopted by the chaplain of Coventry Gaol. This reverend gentleman, failing to produce any impression on the mind of the woman, Mary Bell, who was executed a few weeks since, commenced torturing the body. He called for a lighted candle, which he took in one hand, and with the other laid hold of the hand of the prisoner, holding it over the candle, and asking her if "she felt it." She snatched her hand away after a struggle, saying at the same time that she did feel it. The chaplain asked her what that would be compared to the torments of hell, where her whole frame would be burning for a hundred years? The matron, who was present, gives it as her opinion that the hand of the prisoner was held over the candle *two minutes*. The candle was first held at a distance from her hand, and brought nearer to it gradually. He told her that his design was to give her some idea of what the torments of hell were. These facts were brought before the magistrates of the county, and the chaplain was examined. His defence was, that the prisoner "was a woman of obtuse intellect, and that he thought her mind would be more likely to be acted upon through the medium of the senses." The magistrates passed a resolution to the effect that it was not advisable to continue the Rev. Richard Chapman as chaplain to the gaol. It was agreed to send a copy of the depositions to the Secretary of State; and that the Rev. J. B. Collison, vicar of the parish in which the gaol is situated, be required to perform the duties of the chaplaincy until the next quarter sessions.—*London Inquirer.*

THE FRANKLIN EXPEDITION.—A despatch, says the same paper, has arrived at the Admiralty from Sir John Richards, but, we regret to say, without any news of Sir John Franklin. The expedition had traversed the coast from the Mackenzie and Coppermine river; but the Esquimaux all declared that no white men had made their appearance. Unfortunately the ice set in unusually strong, and prevented the expedition from proceeding beyond Icy Cove, to the north of Cape Kendal, just as it was on the point of exploring a most interesting region. Thus, for the present, all hope is cut off of discovering the lost voyagers. The search for Captain Franklin has, it is said, brought to light many interesting facts respecting the inhospitable regions of Arctic America.

Mr. M'Gee, in a "personal narrative" in his *Nation*, states that he and some other Young Irelanders wished, in July last year, "to land 400 or 500 stanch men at Sligo or Killala, where the Government were completely off their guard. It would be like hitting the enemy on the back of the head."—It is pitiful to repeat such braggadocio *now*.—*Jerrold's News.*

INTERESTING RELIC OF JOHN WESLEY.—An interesting relic has been presented to the English Methodist Conference, through Mr. Osborn—namely, the hymn book used by Mr. Wesley, and written in by his own hand. A condition attached to the gift is, that it should be deposited at Woodhouse Grove School for the inspection of visitors.

The *Gateshead Observer* thus comments on sage Sir Peter Laurie's remark that "*a Jew's poetry* would be a curiosity."—"We begin to believe in the transmigration of souls. Sir Solomon Laurie—the small clothes excepted—can be none other than the old Scotchwoman over again, who, firing up at a pulpit allusion to the 'poetry' of the Bible, told the blasphemer that she knew it was full of verses, but she could not sit still and hear the sacred volume compared to a song book!"

ELECTRIC TELEGRAPH BETWEEN LONDON AND PARIS.—Mr. Jacob Brett has obtained from the French Government the authorization to establish on the coast of France a submarine electric telegraph between Calais and Boulogne, which, crossing the Channel, will go to Dover on the coast of England. The treaty entered into with Dr. Brett guarantees certain advantages to the French Government, and leaves all the expense at the charge of Mr. Brett, assuring him, however, a privilege for ten years in case the experiment should succeed. The works must be terminated by the 1st of September, 1850, at the latest; but it is probable that they will be finished sooner. Dover is already united to London by a direct telegraphic line; the capitals of England and France will, therefore, be in this manner in almost instantaneous communication. This will be worth more to the cause of peace